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A CRUSADE OF COMPASSION FOR THE HEALING OF THE NATIONS.

CHAPTER 5—THE NEAR EAST.

By MRS. J. P. WHITE, CEDARVILLE, OHIO.

THE Near East is a term that has become familiar within the past five years. People who never had any interest in this part of the world studied maps to find out the movements of armies and to locate some of the storm centers of the war.

The Near East is that section of the Orient which borders on the Occident. It comprises the countries on or near the Mediterranean and Red Seas—Turkey, Syria, Egypt, Arabia and Persia.

It is in this area that the fated country of Armenia is located. Some of the most important work of the Red Cross and other relief agencies has been carried on here. Thousands and hundreds of thousands of dollars from America have been poured into this field to feed the hungry, to rescue the homeless and to rehabilitate the devasted countries.

In this section is our mission field of Egypt, where our own sons and daughters are at work. In this area also is the land of Palestine, the land of the patriarchs and saints of Bible times and the spot most sacred because the feet of Jesus trod those holy hills.

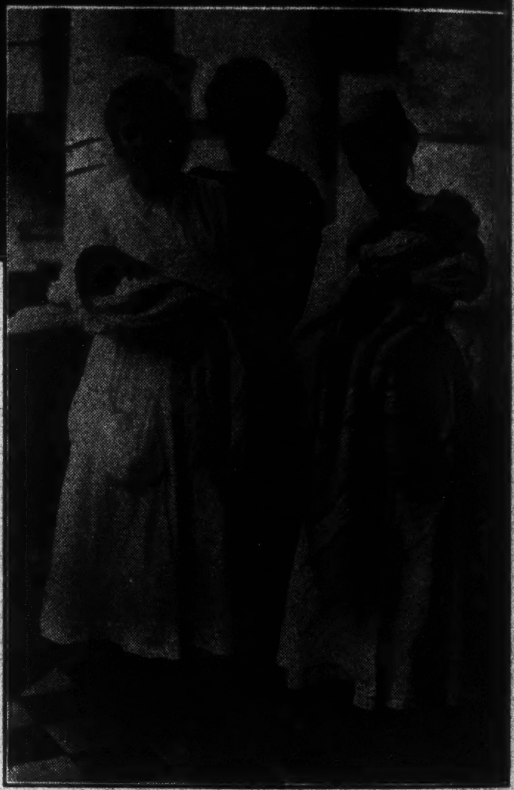
This whole Near East is blighted by a false religion. Mohammedanism always blights and withers the lands it touches. Some one has said, "In every place to which the Cross has gone it has turned the desert into a garden; in every place to which the Crescent has gone it has turned the garden into a desert."

This blighting influence is physical as well as moral and spiritual. Therefore in this study of "A Crusade of Compassion for the Healing of the Nations" we turn to the needs of these peoples and the "crusaders" who have gone to relieve the needs.

THE EVIL EYE IN THE NEAR EAST.

Mohammedanism is generally conceded to be on a higher plane than any other non-Christian religion. The belief in one God and the absence of idols for worship, are cited as evidence of superiority. But when we come to look into their religion we find many beliefs and superstitions and practices akin to those of animistic peoples.

AMERICAN HOSPITAL,
ASSIUT, EGYPT.
(UNITED PRESBYTERIAN)



THREE NURSES IN ASSIUT HOSPITAL.
Misses Teas, Corkey and Chalk.

The belief in spirits is one that holds the whole Mohammedan world in bondage. Mohammed taught of the spirits—genii, both good and evil.

The most feared and dreaded of these is the Evil Eye. It is most difficult for a Western mind to define the Evil Eye. It is doubtful if the Moslem himself understands what it means. He knows what it does and what is more important how to placate it.

We sometimes speak of it as if it were a joke but to the Mohammedan mind it is very real and terrible. It is to him some sort of an evil spirit that brings all the trouble and disaster and suffering which befall mankind. It is an envous spirit and if any praise is given, or good fortune comes the "Eye" will be cast upon the person who receives praise and then some bad luck is sure to follow.

This is why it is never safe for one to say a complimentary word about a baby. If one should say the baby was bright or pretty or had beautiful eyes and in a short time that child should sicken and die the cause of death would be attributed to the envious Evil Eye. In their ignorance they do not see that the cause of child mortality is lack of proper care and they see the little ones droop and die; oh so fast, they can attribute it to no other cause than the "Eye." This fear is not confined to the lower classes of people. Even those who are tolerably well educated, those who mix with European peoples have, lurking deep down in their hearts this belief.

Very naturally people have invented ways by which the spirit influence may be counteracted. One writer tells of a method often used. "If the mother thinks someone has been looking at her little girl, admiring her, or envying her (which amounts to the same thing in their minds) she will at sunset of that day bring a little charcoal burner and make a glowing fire, then she will throw on the coals a mixture of about thirty herbs and seeds and minerals and when the fumes arise the little girl is made to pass over the fire until she is thoroughly fumigated; meanwhile the mother repeats a verse asking protection and refuge from the envious spirit. The pungent odor is very obnoxious to the spirits and so their immediate influence is destroyed."

Mohammedan people wear amulets or charms and put them upon their children. These amulets are often just bits of paper on which are written words, letters, figures or more generally passages from the Koran. Sometimes they are written with serpent's blood. "Some people sew the charm inside their clothes so that it lies on the backbone or on the heart. Sometimes the amulet must be fastened with seven-colored silk. Sometimes it is thrown into water, to be drank as soon as the writing is dissolved or it is to be burnt and they breathe the smoke." "Talismans and amulets are said to protect men and animals from the Evil Eye, from the bite of wild beasts, and from wounds in war; they cause love or hatred, they produce or precent sleep and madness."

One of our missionaries in Egypt tells of a unique amulet which she saw worn. The workers on "The Allegheny" had held meetings in a certain village on Sabbath, and had given Sabbath School cards to the children. One child who received a card was sick. The doctor told the mother to bring the child to him the next day. She came carrying her child, who was wearing a little leather case on his forehead. She explained that she had put the card in this little bag believing it would cure him and keep harm away from him.

Since sickness is attributed to the Evil Eye also, we can see why it is difficult to introduce medical science among the people. The unenlightened Mohammedan can see no sense in isolation, sanitation, inocculation and vaccination forced upon him by Western rulers.

THE RELATION OF MEDICAL MISSIONS TO THE HOME.

The Mohammedan world can never be different until the homes are different. We may think of this in any way we wish and find it true, in an intellectual, moral or spiritual sense. The health of the family will never improve until women are educated, until they learn the laws of health, until they are willing to substitute soap and water and proper diet for their senseless charms.

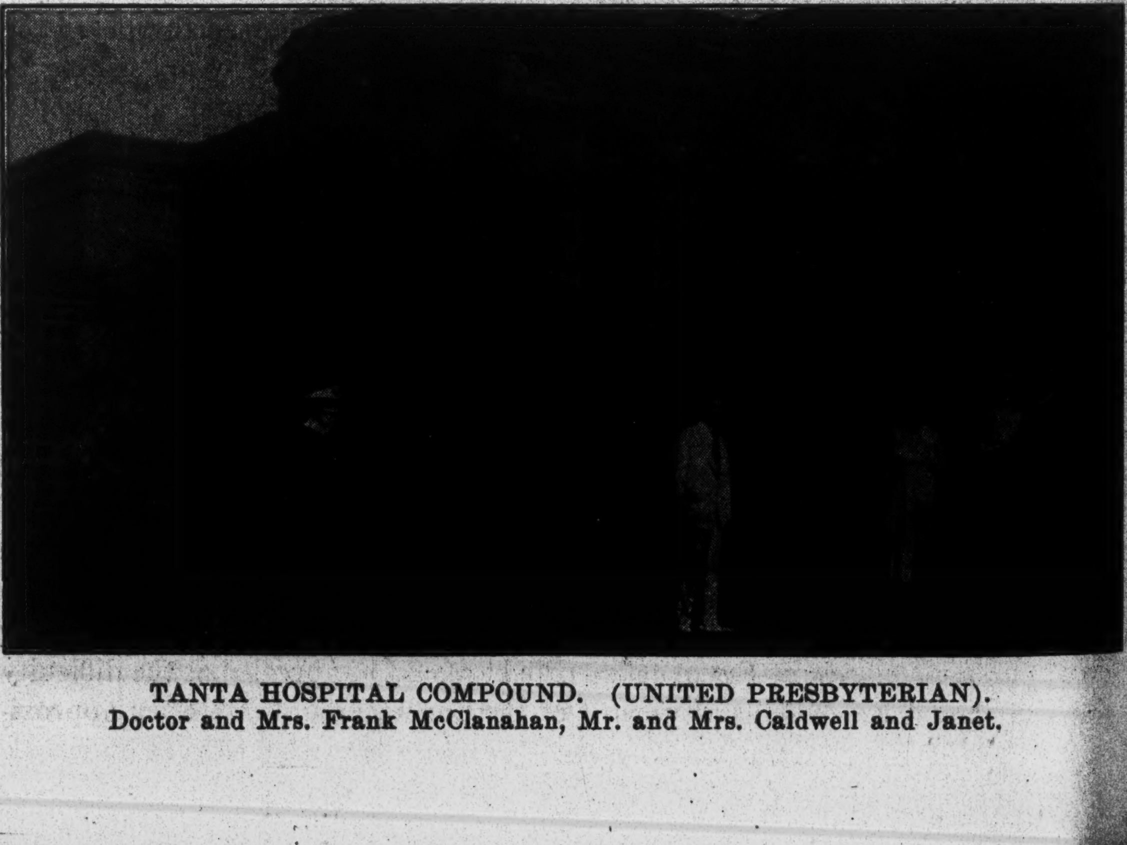
Physicians who are laboring in these Moslem lands realize that much of their work comes to naught because instructions are not carried out. They find also that much of the disease is preventable. If the mothers only understood, many lives might be saved.

Dr. Hoover of Turkey has written a little treatise on "Preventive Medicine." Among his observations are these: "Were one to estimate in dollars and cents the preventable waste in human life he would be appalled at the difficulty of the undertaking. * * * Even approxi-

TYPE OF PEOPLE THAT RECEIVE MEDICAL CARE AT TANTA, HOSPITAL.

mate estimates would be guesses at best. How I wish we might find some way of spreading elementary knowledge of prevention of disease, care of infants and young children, some idea of what is meant by cleanliness and a multitude of facts which are common knowledge to even our American boys and girls. * * * The highest branch of medicine is preventive medicine and the people of this land have yet to learn the elementary rudiments of this science. Preventive medicine holds the key to the solution of many of the pitiable conditions in Turkey.

"Here is a great opportunity for modern medicine to regenerate the land. The secret of Turkey's backwardness lies in the ignorance of her common people; the secret of success lies in the making common knowledge of the simple facts of helpful hygienic living; the simple facts of germ life; of the value of simple preventive measures. The education of the people to read and write and the dissemination of simple medical literature in the language of the common people will be the regeneration of Turkey in respect to health and happiness. Turkey needs American interest in the establishment of modern research stations for the studying out of



TANTA HOSPITAL COMPOUND. (UNITED PRESBYTERIAN).
Doctor and Mrs. Frank McClanahan, Mr. and Mrs. Caldwell and Janet.

her great medical problems and it is to America's credit that she is preparing for this very thing. We shall expect within the next decade to see the beginning at least of the accomplishment of a more sanitary country, better hygienic homes, a decrease in infant mortality, an educated midwifery, trained nurses, a decrease in epidemic diseases and more rational treatment of the sick, the insane, the blind. In other words, we shall have in Turkey an altogether more livable country."

The changes suggested will come only as girls are educated in schools and as the physicians touch the homes of the people.

In Moslem lands the missionary physician has an approach to the home that no other worker has. He is able to break down prejudice because he helps people in the time of their greatest need. He instructs mothers about the laws of health, sanitation and diet. He tells them of the importance of cleanliness and he practices a gospel all can understand.

The woman physician has even greater opportunities than the man because she can reach a class of women otherwise unreached

While much of the instruction given seems to fall on unheeding ears yet a few here and there are beginning to understand and to try to observe laws that will bring health to themselves and their families.

This process of education will be slow. But when the *new movements* of the various churches, supply the Near East with hospitals, physicians and nurses we may confidently expect a changed condition in the homes of the people.

THE AMERICAN MOTHER. THE MOHAMMEDAN MOTHER—A CONTRAST.

There is no stronger proof of the superiority of Christianity over non-Christian religions than the treatment of women. Christianity claims sex equality and the protection of the weaker ones at all times.

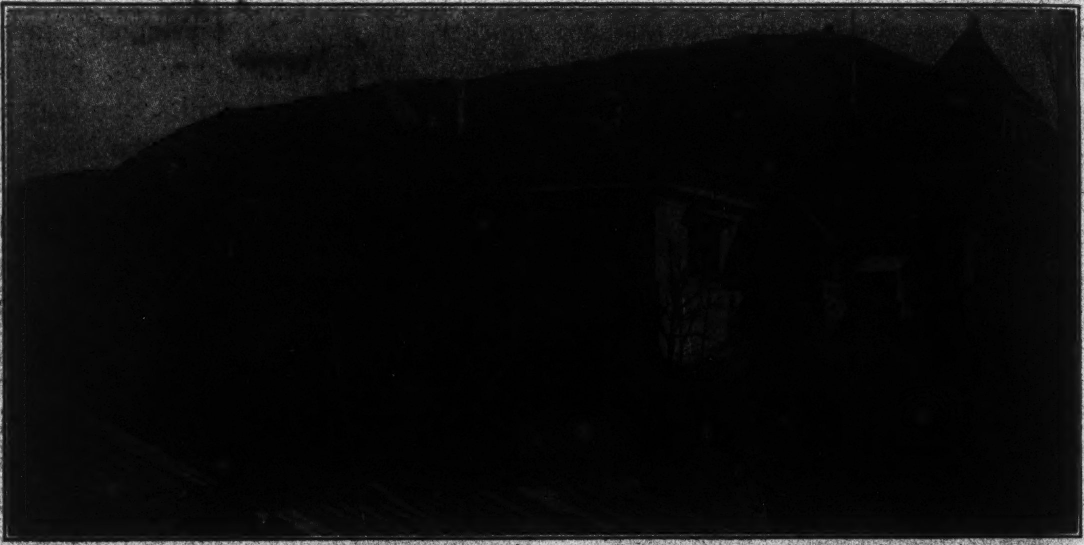
In our easy going lives, we take many things for granted and often forget how Christ has made us to differ from other women of the world.

Let us compare the Christian American mother with the Mohammedan mother. To begin with the American mother, as a fully developed, mature woman entered the marriage relationship of her own free will. She married a man who loved her and who chose her for his wife.

The Mohammedan girl in her childhood was married to a man of her parents choosing. Perhaps she had never seen this man. In any case she had no opportunity of becoming acquainted with him. She had no voice in the matter whatever. Had she been consulted she probably would have been willing. Early marriage is the fashion and to be left unmarried would have been a reflection on her family, or her character or personal beauty. Occasionally there is a rebellious spirit among these girls. Some one learns of better ways and longs to be freed from the fetters of custom that bind her and in a few cases girls have refused to be married against their wishes.

To the American woman and the Mohammedan woman alike comes the experience of motherhood. The American mother is tenderly cared for in the time of "nature's sorest trial." There is proper medical attention for herself and the child. This mother has the joy and satisfaction of caressing, what to her is the sweetest, pinkest, lovliest little creature she ever beheld, dressed in soft dainty, clean garments. The daily bath for the baby and fresh clothes every day, tend to keep the child in health. If artificial feeding is necessary there are "57 varieties" of prepared foods to give the little one several chances in finding a satisfactory diet. In extreme cases, there are in our cities special hospitals that care for infants suffering from malnutrition.

The Mohammedan mother passes through her trial with none but an ignorant midwife to wait upon her. There is absolute lack of cleanliness and care. The babe is wrapped in coarse dark calico. Sometimes people will say, "But these folks seem to get along as well as those who have so much care." In the absence of reliable statistics on this line it is not possible to tell how many lives are lost because of neglect. But our women physicians who have followed up many cases can tell of terrible suffering, of wrecked lives and of endless troubles that result from the lack of proper care. The infant has no proper attention not because his mother does not love him but because she does not know how. The baby must not be washed often lest he die. He must not be made attractive lest the Evil Eye be cast upon him. In case of artificial feeding he fares badly indeed. Sometimes a friendly goat is secured and its milks is most satisfactory for infants. Under any circumstances the baby is soon given the food of adults which in thousands of cases brings on disorders of various kinds that often end the little life.



WEST END OF MISSION HOSPITAL, SHOWING MAXWELL TOWER AND LOWER MALE WARD. (PERSIA).

The American mother studies carefully subjects that will help her to understand the development of her child's life. In her education and from observation she has gained much knowledge but when she has entrusted to her the training of a child she wants to be fully prepared for her holy task.

What help does the Mohammedan mother have for her task. Except in a few centers of education, there is no literature available on the subject of child problems and alas! if there were not more than a dozen women in a thousand could read it.

As soon as the child begins to talk, the Christian American mother teaches him to lisp the name of Jesus. She tells him how God made the sun and stars and the beautiful earth, how He gives him his food and clothes and the things that make his life happy. She follows every step of the child's life with needed instruction. When she finds the inquisitive child mind demanding an answer to the mysteries of nature the mother tells him in a pure and lovely way of God's plan for the continuance of the human race.

The Mohammedan mother teaches her child religion also. She holds up the life of a sinful man as an example for him to follow. The ignorant mother cannot teach the child anything useful and uplifting. She fills his mind with superstitious tales and by her example teaches him profane language. The vilest, most obscene stories are rehearsed in his hearing and this child growing up in such environment is neither ignorant nor innocent very long.

DOWNES' WARD: UPPER VERANDAH. (PERSIA).

It is Christ Who makes these women to differ. Woman's life plus Christ equals, love of husband, a happy home, respect of children, intelligence, sanitary surroundings, care in time of sickness, freedom, equality with man, and honor.

Woman's life plus Mohammed equals contempt of husband, unhappy home, disrespect of children, ignorance, unsanitary surroundings, lack of care in time of sickness, subjection to man, and abuse.

Shall we not give Christ to the Mohammedan mother, that her life may be blessed even as our lives are?

LIFE SAVING STATIONS.

Mohammedanism has been the most difficult missionary problem in the world. There has been among the people, contempt for all Christian teaching. It was only when Christianity was demonstrated that they were willing to listen. No one agency has been more successful in Mohammedans than the medical work. Indeed in some sections it seems to have been the only method of approach that has been effective. The author of "Twenty-five Years in Persia," says, "I can bear my testimony that everywhere and certainly in Mohammedan lands, the Medical Missions are the key-stone of the great missionary arch. They are the key, the only key, which can open the Mohammedan lock."

In all the Near East countries missionary hospitals have been established. The medical missionary begins generally with a simple dispensary and clinic. Later he builds a hospital with seventy-five or one hundred beds and then adds wings and wards as the needs require and as the money can be procured.

In Persia the Presbyterians have six hospitals and ten dispensaries. The land for one of these hospitals in Teheran was presented to the Mission by the Persian Prime Minister who had been successfully treated by Dr. Torrence. This hospital has ministered to the community in a wonderful way. During one epidemic of cholera 2,000 patients were treated. In 1904 when cholera was very bad four places were opened for the treatment of the sick and 4,000 were treated gratuitously.

The people have shown their confidence in the missionaries. Dr. Richter tells of the popularity of the hospital, "A Persian lady of highest rank * * * a relative of the ruling Shah, was operated upon, with the Shah's consent. This proof of confidence on the part of the leading authorities made a deep impression on the population of the capital. From that day women thronged to the hospital as patients. In the same year a wealthy Persian woman gave the money for an addition to the men's hospital for the special use of poor women. She paid the cost of furnishing also, and took a lively interest in the patients particularly the severe surgical cases, for which nothing could have been done without a hospital."

Arabia has her Life Saving Stations also. For centuries after the death of Mohammed there was not a single messenger of Christ in this land. Then Keith-Falconer and his wife, self-supporting missionaries, threw their lives into this barren waste and while they were spared to work but a few months, his death served the purpose which he had hoped his life would accomplish—to call attention to Arabia.

When Keith-Falconer fell, others of the Free Church of Scotland volunteered and established work in Arabia. In 1889 the Reformed Church in America began work and have medical work established in four centers.

Mrs. Calvery, in charge of the hospital and dispensary in Kuweit is doing a wonderful work among the suffering, sorrowing women of that vicinity. She writes, "The medical work allows one to get * * * an intimate knowledge of the Arab woman. When we went to Kuweit the people had never seen a white woman missionary, and most of them had never seen any other white woman.

"Two rooms of a native house built of mud and plaster, a big table, a little table, a chair and a bench, a box and some basins for washing hands; these and a pink calico curtain, stretched across one of the rooms used for examination and treatment, constituted the equipment of the Women's Hospital of Kuweit in the beginning. At first there were few patients and much distrust. * * *

"At first patients were afraid to take our medicine but confidence grew. Toward the end of our stay in Arabia I was called to see a woman whom I had never met before. She was suffering terribly but I feared she would not allow an operation which was necessary. Before I had even time to suggest an operation she said, 'Doctor, do with me as you think best. I have perfect confidence in you. You may even cut me open if you like.' How sad it would have been had this woman's confidence been in vain. God blessed the operation and she recovered and became our firm friend.''

Ignorance and dirt are two great hindrances in the work, says Dr. Paul W. Harrison, of Bahrein. He gives an illustration of cases for which he is asked to prescribe. This conversation takes place.

The Children's Room. Patients at Meal-time.
(These little ones, it is hoped, are untainted.) Calisthenics by Women Patients.
The Home—Exterior View.
THE MORAVIAN HOME FOR LEPERS, JERUSALEM.
''JESUS HILFE.''

''How old are you?''

''God knows,'' replies the Bedouin much surprised at such a question. ''Perhaps thirty or forty or fifty.''

''Or sixty or seventy or eighty,'' suggests the doctor.

''Yes, possible, God knows, but I do not want medicine for myself. My mother has something the matter with her eyes."

"Yes, where is she?"

"Oh she—she is back in the desert."

"Well, go bring her here."

"Bring her! It is fifteen days journey. She has wind in her body, and various pains with some swelling in her feet. One of her eyes is white, too, and her back pains her extremely. At night she cannot see well."

"No," says the doctor, "I am sorry but it is quite impossible. We cannot treat people in that way."

"Have pity on me, for I am your brother," says the Bedouin, "and give me some medicine for her." But the doctor is quite immovable.

The medical missionary has been able to reach many people with the gospel message because they were willing to receive his healing for their bodies. Why the American physician comes to Turkey is a puzzle to the masses of the ignorant people. Dr. Shephard, who died a few years ago, had a wonderful hold upon the hearts of the Turks. One day a friend was with him on what was intended to be a vacation hunting trip. But the people in the near by village heard of his coming and in the early morning the sick and afflicted began to pour in upon him. As the doctor examined patients, his friend listened to the talk of the crowd. "Why did the doctor come to Turkey? Aren't there any sick people in America?" Then one replied, "Praise be to God no one is ever sick in America."

Then the American asked, "Do you think that America has so much better climate and water than you have here in Turkey that no one ever gets sick these?" This set them to speculating.

One fellow said, "Don't you see how these Americans are? They don't come here because they can't find anything to do in America. They come here just because they can get bigger salaries. Just look at that doctor's fine horses and saddles. Go to Aintab and see the American houses. God have mercy on them they even sleep in separate rooms and change their underclothes every few days."

Several seemed to think this quite plausible. An old grey-beard nodded slowly and added, "Mashallah have you seen how clean and well dressed their children are. Indeed, they must be rich to take such good care of their children."

As this view of the matter began to sink in, the mullah of the group realizing perhaps the idea of associating wealth with religion began to scold the company for tolerating such a mercenary idea. "You don't understand religion," he said. "Of course the Americans are richer than we are. They work harder than we do. If Dr. Shepherd stayed in America and worked as hard as he does here, he could get ten times as much money. No, it isn't money he wants; he's trying to save his soul. He has made some vow or he has committed some great sin for which he is seeking to make atonement by leaving his native land and working here among us! "Oh, I see," said a voice from the doorway, "We are doing him a favor in allowing him to treat us. Inshallah, with our help he will save his soul. But how about those other Americans, those who conduct schools and don't pay much attention to grown folks? How can they expect to save their souls?"

"Well," said the mullah, "God is gracious and all wise, perhaps He will forgive them."

Then one young man who had just been examined by the doctor returned and joined in the conversation. He told how his wife had been in the hospital for three weeks, how the nurses cared for her, how great numbers of rich and poor lay in that hospital, how the gospel was read to them every day. How one man said, "These Americans and their helpers have a strange way of talking about Jesus. He seems to be their Master and they act as if He cared for us."

Then he told of the Gospel that was given to him when they returned home and how he got a boy in the village to read that book to him and he added, "If you want to know the real reason why Dr. Shephard and these other Americans come to Turkey, you just read that book."

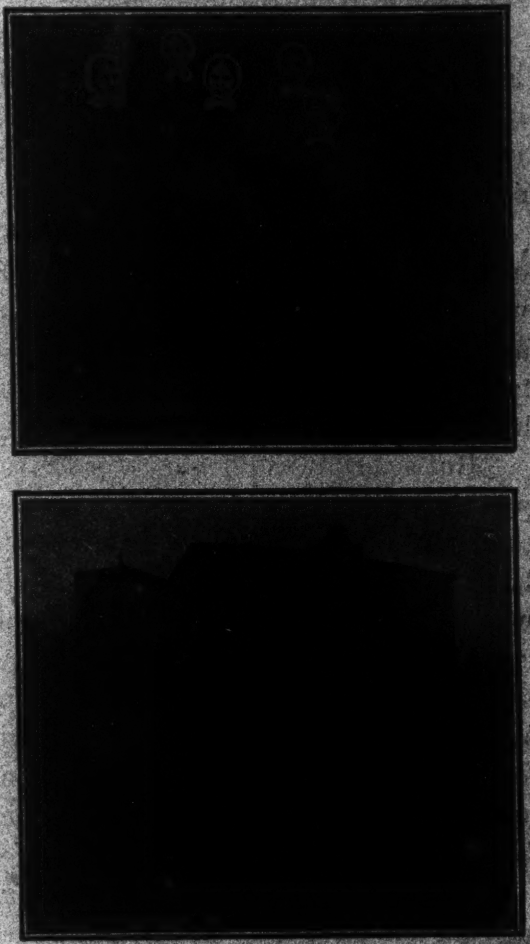
The American Board reported nine hospitals before the war. In addition to these there were the International Hospital at Adana and the Christian Hospital at Konia.

The war made terrible havoc of the work in Turkey. In many stations all work was closed, buildings were destroyed and workers were exiled.

The hospital at Harput was used during the first part of the war for the sick and wounded Mohammedan soldiers, who were cared for by Christian physicians and nurses. When the missionaries left in 1917 the hospital was taken over by the military authorities.

As soon as the war was over the American Board asked permission of the United States government to allow workers to go immediately for relief work. We are familiar with what has been done. Surgeons, specialists and nurses went out in the medical unit. Hospital furnishings and supplies were sent. Food for the hungry people, and thousands of dollars for general relief work were sent. Homeless children have been gathered into orphanages and help has been rendered in every possible way.

The call is still coming to the United States. Many people are responding but many others are so engrossed with their own affairs that they are paying no attention to the cries of starving women and children. Miss Helen Calder has written a striking parable which illustrates the attitude of different people toward these sufferers in Turkey and Armenia.



Nursing Staff of Kaiserswerth Deaconesses.
The Hospital Building.
(Medical faculty of Syrian Protestant College in attendance as physicians and surgeons.)
THE JOHANNITER HOSPITAL,
BEIRUT, SYRIA.

"A certain woman went down from Harput to Aleppo; and she fell among Turks, who, having tortured her husband and killed her son, and robbed her of her daughter, departed leaving her half dead.

"And by chance a certain American woman heard of it, and said, 'I don't believe in missions, I am devoting my life to social reform, let her die.' And she passed by on the other side.

"And a second American woman heard of it and said, 'I am not interested in foreign missions, there is so much to do at home; let her die.' And she passed by on the other side.

"And a third American woman heard of it, and said, 'How dreadful! Poor woman! But I am so busy with Belgian and Polish relief work that I can do nothing, she must died,' and she passed by sadly on the other side.

"But a certain missionary woman who was doing more real social service work than the first, who was a more active home missionary than the second, and who had given as much of her time and money for relief as the third, when she heard of it was moved with compassion and said, 'Oh, my sister! I must win these other women, that we may bind up your wounds and bring you the comfort of our loving Christ.'

"And on the morrow she took an offering and gave it to the Mission Board and said, 'Take care of her, and whatsoever thou spendest more, I, when I come back again, will repay thee.'

"Which of these thinkest thou, proved neighbor to her that fell among Turks?"

In Syria the Presbyterian church has been carrying on work since 1870. In addition to the hospitals there is a medical college in connection with the Syrian Protestant College in Beirut. Many bright young men have graduated from this school and gone out to bless and help their fellowmen.

In connection with the Maria Jessup Hospital there is a Nurses' Training School for Syrian girls. In normal times there are many fine girls in training.

Dr. Mary Eddy, who has been in Syria for many years, has done itinerary work, in addition to her work in her station. Seeing the great need for the treatment of tuberculosis, she opened a tubercular hospital for these sufferers. This is the only institution of its kind in the Turkish Empire.

For many years Egypt has had two "Life Saving Stations." Tanta Hospital, the younger institution has been closed for many months owing to remodeling of buildings and shortage of workers. During the war it was impossible to complete the work which had been begun, therefore it was deferred until the war closed. At Thanksgiving time the hospital was re-opened and is now caring for the sick of the great city of Tanta and the surrounding villages.

Assiut Hospital has ministered to the people of Upper Egypt for nearly a quarter of a century. The hospital, opened in rented rooms with very meager furnishings, now occupies beautiful commodious, well-equipped buildings, where every comfort is provided for sufferers.

At the meeting of Association last summer a new plan was suggested—that of opening dispensaries in different places, especially for women and children. Already one has been opened in Benha.

Most of the time last year there were just two doctors on the field, Drs. McClanahan and Finley. The report shows that there were 1,046 operations performed, 33,000 persons treated in clinics, and 2,763 patients in the hospital, 5,881 visits were made to home and 45 villages visited.

Since the return of Drs. Henry, Grant and Pollock and the arrival of the new

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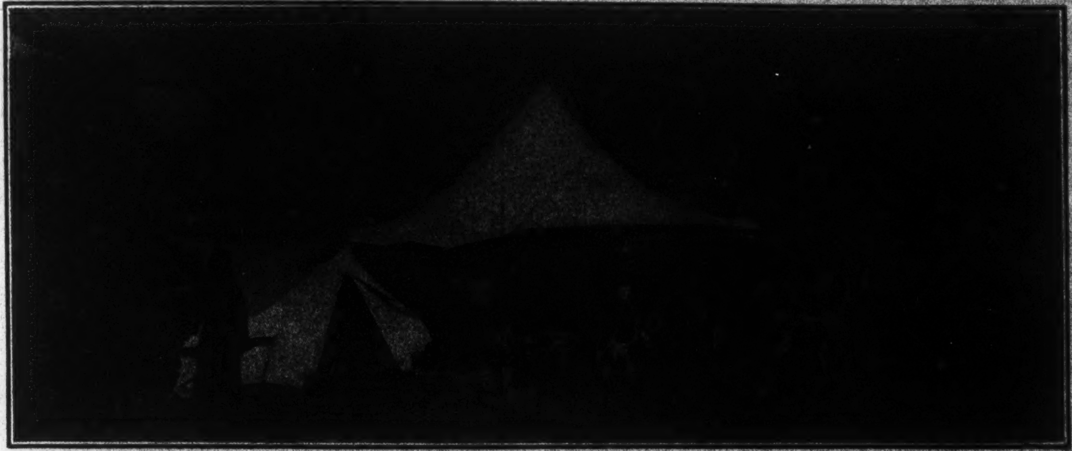
workers, Drs. Bell and Whitman there are seven medical missionaries in Egypt.

One of these doctors writes, ''When all our medical force is mustered it is pitifully small for the task. Let any young doctor or medical student who wants all the work he can do turn this way. If he has anything of the compassion for the suffering multitudes and shares his joy in ministering to the needy, here is a field for his best powers. As when the Master was here, the healing of the body will prove the means of the healing of many a sin-sick soul.''



The itinerating dispensary of Dr. Mary Pierson Eddy. The photograph of the encampment was taken near the village of Furzul, on the eastern slope of Mt. Lebanon. Patients have assembled from neighboring villages, and are awaiting treatment. Dr. Eddy stands on the right, in the door of the tent. Her last annual report stated that she had visited 51 places, and administered 7,070 medical treatments during the year. Her patients came from 216 different villages.

WOMAN'S MEDICAL WORK IN SYRIA.
(P. B. F. M. N.)

The future of the Near East, who can tell? The Turks, who for centuries have held this fortress have lost much of their power. Colonel Finley said in 1918 just after Palestine was taken, ''There was an old proverb that the Turks would never be driven from the Holy Land until the water of the Nile flowed into Palestine. This of course signified the impossible. However, in a twelve-inch pipe line, the material of which was made in Pittsburgh the sweet waters of the Nile are now flowing across 125 miles of desert sands, to the Holy City and the Turks have been at last driven from their stronghold there.'' The impossible has happened. Turkey has lost not only Palestine, but Arabia is severed from her and Egypt is independent of Turkish dominion. God grant that Armenia may soon be entirely freed from her control.

The time has come for aggressive evangelism among these people. In the new and broader plans that are being made for the evangelization of the Near East, no workers will be more effective than the medical missionaries who open doors and blaze new trails.

Physicians, teachers and preachers, empowered by the Holy Spirit will continue to heal and teach and preach,

''And time shall come, when like a swelling tide
The Word shall leap the barriers and the Light
Shall sweep the land; and Faith and Love and Hope
Shall win for Christ this stronghold of the night.''

CHRISTIAN AMERICANIZATION.

A Task for the Churches.

By Mrs. Thos. C. Atchison, Lawrence, Mass.

CHAPTER 5—THE PATH OF PROGRESS.

AMERICANIZATION A GROWTH.

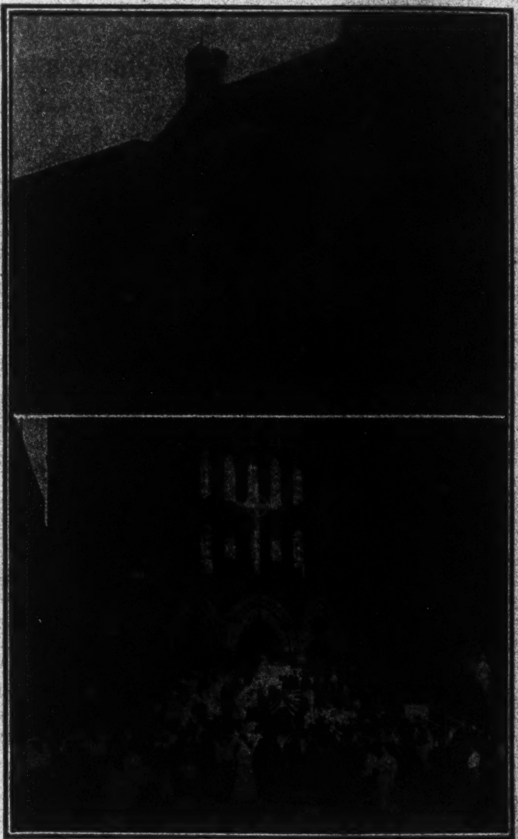
SOME elements are absolutely essential to growth.

Growth cannot be without life. Put a dry stick into the ground and dress and water it as much as you will it will continue the same until it crumbles away, but set a living plant beside it and though much smaller at first, it soon begins to shoot and in time becomes a wide-spreading tree.

Another essential element for growth is time. The richer a nature, the harder and slower its development. Compare, for instance, some trees of rapid growth with the strong and enduring oak, and you will gain some conception of the necessity of time in the process of material growth.

Another element is nutritious soil. The earth and the air furnish the material with which the tree is built up. The rain, the snow, the frost, the sunshine, the wind, all help to mature the tree until it stands with buttressed roots and giant arms, the king of the forest. So it will be with the growth of Americanization. The lessons of the tree show us the importance of fundamental work, of patience, of care, of proper environment, and, last but not least, the life interest that comes from pure love to our fellowmen.

Edward A. Steiner, Professor of Applied Christianity in Grinnell College, who has given such loyal service in trying to bring in closer and more sympathetic touch the Americans and their foreign-born neighbors, says, "Americanization is a progress, not only a program; an achievement, not only a demand. It is an education as well as a new birth; a matter of contact and not of compulsion. It is like marriage, which pre-supposes courtship, and there are always two parties to such a union." Hence we can readily see assimilation cannot take place in a day, but must be of slow and steady growth. Naturally we are impatient with what seems delay, but we must not forget that life's processes are slow, secret, subtle and unconscious.



CHURCHES IN NEW YORK CITY.
Church of the Ascension—Italian.
Second Avenue Church, Where Services are Held in Seven Languages.

Dr. Brooks says, "There are wholesome and potent influences at work in our American life upon which we rest our faith in the nation's genius to perform this miracle of assimilation. The establishing of homes in America, the purchase of property for the immigrant, is the beginning of a new relationship to the community."

When a nation of 100,000,000 souls are involved, the process of developing spiritual unity requires immeasurably greater patience and faith. When we consider individuals we find abundant evidence of the power of the American people to transform old world men and women into genuine Americans. We need to know our product and have faith in it if we would accomplish the task given to the churches of today. There is food for thought in the following quotation from Mrs. Anna F. Brand; taken from her prize-winning definition of Americanism in the Delineator, "My child, remember that the land in which you live was bought by the blood of your forefathers, that every man might live in freedom and justice. It has been kept safe for you by the blood of your fathers and brothers. You, who will inherit this priceless possession, are a child of liberty, an American. Walk upright in your native land; fear no man, harm no man Reverence the flag of your country. God grant you may never stain its folds by any act of injustice to another little brother whom it protects, it matters not what his color or creed. Be honest; be pure; be truthful; that men may look into your eyes and say, 'Here grows a man for America.'" Can we "grow men for America" by precept and example, furnishing the needed surroundings for strong and vigorous Americans is a question well worth pondering.

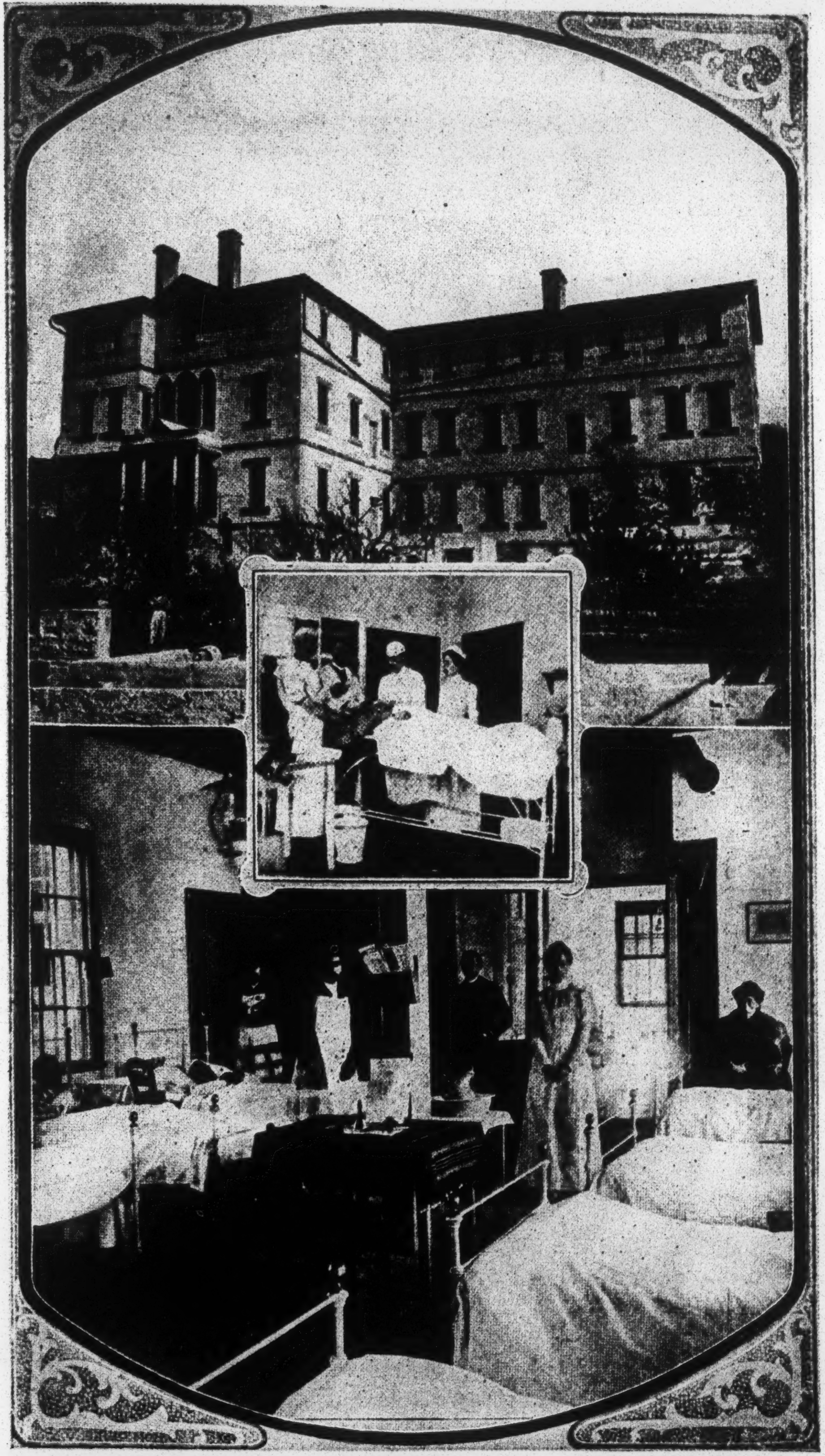
AGENCIES OF PROGRESS.

During the World War, when the conservation of coal closed many public buildings, President Wilson said, "Let the churches be the last to close, for its my opinion that salvation and education are the two preserving forces of our great civilization." The greatest American statesmen and private citizens have been and are Christians. The author of our study book would have us realize that Americanization is a spiritual process. If so, the churches are the logical agencies to work for it. Some are equipped for large service, but almost any church can do something. The following incident told by Dr. S. Hall Young, in a recent number of the "Expositor" illustrates the power of the church in moulding those who come under her influence to love of country. "One of our leading ministers of New York, who had been very active in war work, was passing 156 Fifth Avenue, when he saw a man in khaki by the door of the Presbyterian building. The minister approached the soldier and greeted him saying, 'By your face I would judge you to be an Indian.' 'Yes, sir' replied the young man, 'I am.' 'From what part of the country do you come?' 'From Alaska' was the answer. 'Oh' pursued the minister, 'I presume you native Alaska people feel so grateful to the United States government for what it has done for you that you are rallying to its call to the defense of freedom.' 'No,' said the soldier decidedly, 'the United States has done very little for us. It has taken away our lands and salmon streams and other properties and has given us very little in return. I do not feel grateful to the government.' 'What then,' asked the minister, 'induced you to join the army?' 'Well' said the soldier, 'most of the men of my company belong to the Presbyterian Church, and our missionaries have taught us from the first to honor the flag and to give ourselves a sacrifice, if necessary, for the sake of others. In the Sheldon Jackson Institute at Sitka, where I had my schooling, we boys were drilled in the manual of arms. We read the newspapers, including our church papers, and so have come to fight for the great cause of liberty. Our missionaries have taught us this.' "

The "Record of Christian Work" gives us this interesting item, "One country pastor in this country says that his church is surrounded by foreigners of eleven nations. We have Spanish, Japanese, Armenian, German, Danish, Swedish and Russian children in our Sabbath School. ~~The~~ majority of these foreigners have no Bibles. When I get the children in Sabbath School, I procure for them the New Testament, and see that the parents get the Book in their own tongue. I have a field of forty square miles and have walked fifty miles a week. I have used the Bible in over eight languages in teaching from house to house." One order from this pastor for Bibles and Testaments reads as follows: '7 Armenian, 4 Classical Chinese, 8 Danish, 95 English, 3 French, 1 Finnish, 2 German, 3 Italian, 3 Japanese, 1 Latin, 11 Portugese, 1 Russian, 3 Spanish and 1 Swedish. If the children's Testaments are in English, this would be the most effectual way of Americanization."

COMMUNITY MEETING.
Representatives of Twenty Nationalities, under American Leadership, meeting for Amusement and Instruction.

While these two instances may be exceptional, they give us a faint idea of the great share the church and its educational institutions are doing in making those of other nations true to our flag



SCENES AT THE TALAS HOSPITAL, CESAREA, ASIA MINOR.

Showing Christian Medical Missions. A great contrast from Witch Doctor in this issue. 1. The Hospital Building. 2. The Operating Room. 3. Interior Male Ward.

The New World Movement

A PERSONAL LETTER TO YOU AS AN INTERCESSOR.

Pittsburgh, Pa., March 30th, 1920.

My dear Comrade:—

Such blessings have been bestowed, causing thanksgiving, and such are our needs, that now we ask you to intercede very earnestly. Prayer is our mightiest "means of usefulness."

Let us all praise God that upwards of 60,000 Comrades of Intercession are enrolled; that 6,887 Family Altars are recorded; that nearly every Congregation is in the Movement in an organized way; that hundreds of young people are enlisting for service in Christian leadership; and that so many are ready and eager for the Campaign.

ABOUT THREE LEADING INTERESTS, WE ASK YOU TO PRAY FOR DEFINITELY AND OFTEN:

First: Ask for enlarged spiritual blessings; that all enrolled Intercessors may be very faithful and that others may be enrolled; that Family Altars may be a great blessing and that Tithing Stewards may bear fruit joyously; and for a large ingathering of saved ones April 4th.

Second: For Victory in the Financial Campaign; pray that our whole Church may have such love for Christ and such faith in God that we may all give our share of the whole Budget; that those in leadership at Headquarters, in Synods, Presbyteries and Congregations may be clearly led; and that the whole need may be met.

Third: That the Central Committee and the whole Church may be guided as to how conservation of this Movement can best be effected; what means should be adopted to encourage us to seek from God the largest measure of spiritual enrichment; that the workers needed may soon be sent out into all of our Fields at home and abroad; that the largest possible blessing may be had through sacrificial giving of our means.

Counting on you as one of those enrolled to take no rest and to give God no rest until He makes His Church a praise in the earth, I remain,

Yours in His Fellowship,

J. ALVIN ORR,

Chairman.

and the Christian's standards, which have given to us the blessings and privileges we as a people enjoy today. Although not nominally "Churches of all Nations" there are very few of our evangelical churches but are responding to the call in a limited measure at least to disciple all nations through their efforts toward Christian Americanization.

Next to the church, the public school is the greatest agency of progress in the task of Americanization. Starting aright means going aright all the way. The function of the public schools is to make of the boys and girls of this republic citizens worthy of the name, citizens who shall be able to earn their own living and contribute to the general welfare and happiness of the community of which they are a part, citizens possessed of a high appreciation of the system of self-government which our democratic institutions permit them to enjoy.

All over the United States, in the valleys and on the hill-sides, and beside the busy city streets, a work of Americanization is going forward with thoroughness and a steady enthusiasm which is very reassuring. Hundreds of thousands of devoted men and women are doing this work for millions of children all over our country. Surely the public school is a wonderful agency of progress in reaching the children. The adult portion of our foreign population has scarcely been approached. Here and there we find large industries with the vision who make the learning of English possible for their employees. The evening schools have put their touch on groups of men; the mothers have hardly been reached. Some little effort has been made by Mothers' Meetings, under the auspices of church societies, Y. W. C. A. Institutes and other philanthropic organizations. One of the best equipped National Organizations, because of its methods of organization and the Christian personnel of its membership, is the Women's Christian Temperance Union. This society was one of the first in the field, having for more than thirty years had a department of "Work among foreigners." They are today establishing American Centers in several of our large cities, in addition to other efforts put forth all these years. Since the awakening by the World War we have numerous government agencies at work in the interest of Americanism. We noticed recently that the National Security League were planning for a nation wide movement "to make specific knowledge of the American form of government a requirement for a college or university degree." Leading educators are to form a committee to further the program, divided into two parts as follows: study and discussion of the principles and spirit of the constitution and government through college forums and debating societies, advocacy of a required course on the constitution and the American form of government in all colleges and universities." This would certainly give a new impetus to the work, and hasten the day when the obstacle of lack of intelligence along these lines shall not stand in the way of rapid progress.

CHRISTIANITY'S PART IN THE FORWARD MARCH.

Christianity's part in the Forward March is the task of making America Christian. Civilizing influence without Christian power cannot solve the problem of assimilation. All forms of social service fail in succeeding generations, where Christian principles have not been preached and taught and Christian character developed. Too much cannot be said of the urgency and strategic value of quickly permeating groups of foreign tongued people with the leavening of Christian missions. Some of our churches have for years been working along this line, and the wonderful changes which have been wrought thereby tell a story of crime lessened, of moral uplift, of precious souls saved and communities transformed by the power of the Cross. Our own denomination is not a stranger to such efforts. With a certain amount of pride we point to our missions among the Italians and a number of other races and say, "We, too, have a part in the forward march," a part that means releasing spiritual forces and uplifting ideals of human relationship, doing away with segregation and race consciousness, adopting the use of the common language of the country, thus making a medium of free intercourse and exchange of thought and opinions without which there could not be that mutual understanding and helpfulness needed for the making of "Good Americans."

Christianity's part in the forward march is no meagre share. As has been said, "Christianity safeguards the process of assimilation of the people of our country." It preserves our Christian heritage. The American nation was founded by men and women who were followers of God, and their conception of Him is plainly seen in their government policies. The Bible was not excluded in the making of their laws, nor from the foundation principles which were to govern them. We should not forget nor allow our newcomers to forget that our country was markedly Christian, a part that needs alertness in the extreme in these days when encroachments on the Sabbath, the sanctuary, and other vital elements in religion are attacked on every side, often in the most subtle manner. The churches have been called "Forts to keep the devil out" and he surely has been making many advances that would lead astray the new-

INDOOR AMUSEMENT
A Group of Foreign-born Men, under American Leadership, Spending a Winter's Evening Playing Indoor Games.

comers if they are not warned of their dangers.

Christianity's part in the forward march must include in its program the work of prevention. It was Frances E. Willard who voiced the following, "We all believe that one of the choicest fruits of Christianity will be the growth of a bond of brotherhood and sisterhood so close among all nations, races and peoples that we shall become truly kindred to each other, and that great word Humanity, like a rolling wave of the ocean of God's love shall wash out from the sands of time the words caste, creed, sex and even that good word patriotism, because we shall feel that the whole world is our country and all men are our kin. Every utterance of appreciation, affection and friendship, every token of mutual co-operation, every stroke of honest hard work undertaken side by side, every sincere prayer helps forward this beautiful day we call the coming of the Kingdom of Christ."

IMMIGRANT CAMP LIFE.
Children in Stoneco Quarry Camp, New York.
A Railroad Construction Camp.
Between seventy and eighty laborers were housed in these discarded freight cars. Beds were also arranged under the cars.

How applicable are some of these words to the subject in hand. How necessary the growth of the bond of brotherhood which can only come through Christlike treatment of those we would influence and win for loyal citizenship. Through all the varied lines of service and new activities which we have undertaken in our broadening program of Americanization, there must run the "golden thread of Christliness" if we are to play well our part in social and civic life. Some one have given us this estimate of the value of Christianity. "We live in the midst of blessing 'til we are utterly insensible of their greatness and of the source from which they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share of all is due to Christianity. Blot Christianity out of the page of man's history, and what would his laws have been? What his civilization? Christianity is mixed up with our very being and our daily life. There is not a familiar object round us which does not wear its mark, not a being or a thing which does not wear a different aspect because the light of Christian hope is on it, not a law which does not own its truth and gentleness to Christianity, not a custom which cannot be traced in all its body and healthful parts to Christianity."

CHILD LABOR IN THE UNITED STATES.

By Mrs. Albert Gordon, Chicopee, Mass.

CHAPTER 2—CHILD LABOR IN MILLS, FACTORIES AND MINES. WHAT HAS BEEN ACCOMPLISHED.

(Continued from March Number).

Humanitarian measures were gradually taken for the protection of the child worker, though an investigation in 1908 proved that conditions in Mississippi, where there was then no child-labor law, were no worse than in North Carolina, with a 13-year-age limit, for there, (in North Carolina), children were employed in a working night of twelve hours. South Carolina at that time offered the worst cases of violation of the law. Such violations were contrived by the hiding away of the children at the approach of an inspector*, by the misrepresentation of ages (easily managed as in South Carolina where there was no registration of births), and by the omission from the payrolls of the names of the child "helpers." The child is not regarded as employed when he is "helping" another member of his family at the mill, even though he toils many hours a day, for his name does not appear on the payroll, and he does not receive his wages himself.

It was reported of a South Carolina mill in 1908 that many children were employed. Several exceptionally small children were asked their age, and replied, "I don't know." One of them was an emaciated little elf, weighing perhaps 48 pounds, who worked from six at night to six in the morning, and who was so tiny that she had to climb up on the spinning frame to reach the top row of spindles. All children at this mill were reported by the mill officials to be over 12 years of age.

We see with Edwin Markham, "the crimson in the cotton," when he tells of a conversation with a labor commissioner of North Carolina. After speaking of the average daily wage of the men as fifty-seven cents, of the women as thirty-nine cents, and of the children as twenty-two cents, this commissioner said, "I have talked with a little boy of seven years who worked for forty nights in Alabama, and with another child, who at six years of age, had been on the night shift eleven months. Little boys turned out at two o'clock in the morning, afraid to go home would beg a clerk in the mill for permission to lie down on the office floor. In one city mill in the South, a doctor said he had amputated the fingers of more than one hundred children, mangled in the mill machinery, and that a horrible form of dropsy occurs frequently among the overworked children."*

In 1908 there 223 cotton mills in North Carolina. The investigating agents visited 59 of these, finding 31 of the 59 operating at night, in 28 of which women and children were employed. In 12 of them children under 12 were at work. As a result of this investigation a law was enacted forbidding the employment of children under 14 between 8 p. m. and 5 a. m. in that state.

The more humane and thoughtful of the cotton manufacturers began to realize the extent of the wrong that had been done to childhood by requiring long days and hours of monotonous toil, and the line of resistance to protective legislation was broken. State after state gradually adopted child labor laws.

One of the earliest agitators of the need of child labor reform in the South was Rev. Edgar Gardner Murphy, of Alabama. Another active friend of the children, and who fought their battles in state and national legislative halls was the late Dr. A. J. McKelway, a Baptist minister. In 1911 he prophesied the establishment of a 14-year-age limit, a shortening of the working day, abolition of night work, and the enforcement of the law. Already this prophecy has been fulfilled to a large degree. The recent annual report of the Secretary of the National Child Labor Committee, published in *The American Child*, for November, 1919, gives several pages of facts showing great improvement in legislation protecting children in mines, mills and factories in many of the states.

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*cf "Child Workers of the Nation," page 69.

*"Children in Bondage" (1914), page 46.

The arousing of public interest through the publishing of facts has aided greatly in the progress of this movement. In a large periodical index in the Cambridge, (Mass.) Library the writer counted but four magazine articles on the subject of child labor from 1873 to 1890, and twelve from 1890 to 1900. The discussion increased till in 1903, 45 articles were published in that one year. In the year 1904 the National Child Labor Committee was appointed. Since that time sympathetic and practical interest in the welfare of working children has steadily advanced.

CHILDREN UNDER WORKING AGE BREAKING OPEN SHRIMPS.
Permission, Child Labor.

The canning factory is one of the important industries in which child labor is employed. It is not only a great industry, but it is widely distributed. Also it has been a great transgressor in child labor.

According to the National Child Labor Bulletin for 1913 conditions at that time were deplorable. Oyster and shrimp packing houses of the South were investigated. Many little children, some as young as 4 or 5 years of age were found at work with their Polish and Bohemian parents. In some cases work began at 3 o'clock in the morning, and the children were hurried to the packing sheds before it was yet daylight, with only a piece of bread for breakfast.

Parents who were anxious for the few cents that the young children could earn, and who were ignorant of the consequences resulting from their hard work for long hours were largely to blame. The "padrones" were only too willing to have them help. "As soon as they can handle the oyster and the shrimp they are allowed to help. The mother often says, 'Sure; I'm learnin' her de trade.'" "Four-year-old Mary was working irregularly through the day, shucking about two pot of oysters. * * * The boss said, 'Mary will work *steady* next year.'"

In 1913 Mississippi was the only Gulf Coast State having a law prohibiting the employment of children in canneries, but conditions in Mississippi were as bad as elsewhere, because of evasions and the lack of law enforcement. Since that time remedial legislation has been enacted in these states, and in fact in all of the states.*

The preserving and canning of fruits and vegetables is the most widely distributed branch of the canning industry. It, too, is in need of improved regulation. In five or more states in which are large and numerous canneries, exemptions are made in the application of the child labor laws to this industry. The new Federal law regulating the products of child labor in canneries as well as in other factories, with its rulings and strict interpretations will have a salutary effect.

Child labor is a national problem, not one of merely local interest. Federal legislation is needed in order to secure effective and impartial enforcement of law. The reports published in the Child Labor Bulletin relate many instances of failure to enforce state laws because of various local influences. In 1915 Mrs. Florence Kelley, General Secretary of the National Consumer's League, related a pathetic incident connected with an investigation in a cannery in the State of New York. By the excellent state law children under 14 were forbidden to work in canneries, factories or sheds, or at night, or more than 8 hours a day. She says, "But my colleague found between two and three o'clock in the morning a little child about five years old, lying on her back sleeping on a concrete floor, in a pool of water from the condenser, with an electric light shining directly upon her but not waking her. In the little hands were the two halves of the last bean she had snipped. My colleague traced the history of the child's day. She had left the bunk-house at dawn, had gone with mothers and children into a shed, had snipped beans all day. She had had bread and milk, and bread and cheese to eat, had snipped beans as long as she could be kept awake, having her head drenched with cold water, and then at last had been overcome with sleep."

A striking illustration of the advantage of federal child labor legislation in the way of law enforcement is shown by facts collected by the Children's Bureau, U. S. Department of Labor. In the ten months when there was no federal legislation in effect, from June 3, 1918, at which time the 1916 federal law was declared invalid, to April 25, 1919, when the present law came into effect, there had been a large increase in the cannery child workers between 7 and 16 years of age. Inspectors of 270 canneries in two states found 1094 children at work. "Very young children have been employed in the vegetable canneries in the season just past. Many of these children managed to escape all school laws. They are employed a large part of the year at irregular hours, and live usually in unsanitary and crowded camps."

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*See Children's Year Leaflet, No. 13, "The States and Child Labor," U. S. Department of Labor, Children's Bureau.

The glass factories ranked next to the textile industries in the percentages of child to adult labor, according to the census of 1900. It has also stood next to the textile in its toll of child life. This was one of the earliest industries in America, and has always been an important industry in the states where cheap fuel could be found. Pennsylvania, West Virginia, Illinois, Indiana, New Jersey and Ohio are the principal states which have had to deal with this particular problem of child labor.

To explain the character of the work in a glass factory we will quote from an article written in 1907, "Children in the Glass Factories of Illinois." "Every glass blower has to have two or three boys to assist him in the work. The glass blower pours the molten glass into the molds; a boy sits and closes the molds; another one picks the bottles out of the molds and puts them on a long stick or handle, and puts them in front of a small furnace, which is called 'the glory hole,' where the top or the neck of the bottle is finished. Then they are placed on a long tray, and the boys carry them into the annealing furnaces, where they are gradually cooled." The work of the "carry-in" boys is the hardest as they are kept on a slow run from the benches to the annealing oven and back again.

"The shadow of the grave falls first on the night workers. From five or six in the evening till two or three in the morning is the average night shift. By day or by night, the boys leaving the reek of the furnaces and ovens pass in a perspiration from the super-heated atmosphere into the cool out-of-doors—sometimes into the icy cold of winter."

CHILDREN AT WORK STRINGING BEADS
Permission, Child Labor.

When the glass workers of Minotola, New Jersey, went on a strike in 1902, and the child labor conditions were brought to light, it was found that boys as young as ten and eleven had been employed in the factory, many of whom aften fell asleep at work and were awakened by men pouring water over them. The proprietor said, "I need the boys."

The employment of men and older boys, and the use of automatic bottle making machines are replacing the young boys in the glass factories. The universal testimony is improvement in business and community conditions. Said a prominent glass manufacturer in Alton, Illinois, where is located one of the largest glass plants in the world, "We shall never go back to the old conditions." But, as many violations of the state laws were found in investigations in 1907 and succeeding years, there needs to be constant vigilance. The new federal law will have a salutary effect.

SEE THIS "LITTLE TOT" SCARCELY ABOVE THE TABLE STRINGING BEADS.
Permission, Child Labor.

The coal industry in this country developed much later than in England and other European countries. For that reason we have been spared from the tragic mistake of employing women and girls in the dark recesses of the coal mine. By the time that the coal mines in America were opened the employment of women and girls had been practically eliminated.

But it was the custom here when our coal fields were first opened up, to employ young boys in the mines and also upon the coal breakers. As late as 1900, according to the census, 25,000 boys under 16 were employed in the mines and quarries of the United States. In 1904 a law was passed in Pennsylvania forbidding the employment of boys under 14 in the coal breakers, and under 16 inside the anthracite mines. But there were many evasions and violations of the law. "In May, 1905, an investigation by the National Child Labor Committee showed that in one small borough of 7,000 population, among the boys employed as breakers 35 were nine years old, 40 were ten, 45 were eleven, and 45 were twelve—over 150 boys illegally employed in one section of boy labor in one small town!"

The state law of 1904 proved to be defective, in that it made it possible for a parent to deposit a small fee at a notary's office and make false affidavit as to the age of the child, and no questions would be asked. Owen Lovejoy, Secretary of the National Child Labor Committee, quotes a witness as saying, "I have stood in the offices of notaries of the public in the State of Pennsylvania within the past six years and have actually seen little boys of eight years unable to speak a word of English, much less read and write, little boys who had never been in an American school a day, consigned to the labor of the coal mines three miles from daylight to spend their lives; and this under an affidavit signed by the parent or guardian that the child was 14 or 16 years of age." This law has been amended, and now documentary proof must be furnished. Many of the leading operators urged and worked for this amendment.

Because of the hard and dangerous character of the work in coal mines the age limit has been raised by the majority of coal mining states. Pennsylvania now has a law requiring the 16-year age limit in mines and 18 in quarries. West Virginia has just passed a law with the 16-year minimum.

Our attention turns naturally from coal mining to silk weaving since we find many silk mills located in the coal mining towns of Pennsylvania, where there has been much child labor. In 1907 the Federal Government investigated 36 silk mills in Lackawanna, Luzerne and Lehigh counties, Pennsylvania, finding 1485 children employed as reelers, lacers, bobbin carriers, and silk winders. As in the cotton mills, very young children have been employed, with all the attendant sufferings and hardships that such monotonous toil brings. Much benefit is anticipated from the recent improved legislation, and especially from the exercise of proper federal control.

It is a cause for gratitude and thanksgiving to God that the efforts of the friends of the children have accomplished so much in freeing the child toilers in our mills, mines and factories, and in opening the way for their freedom to enjoy the blessings and the rights of childhood. Let the doors of the school rather than the doors of the mill open for the children of the present and the future.

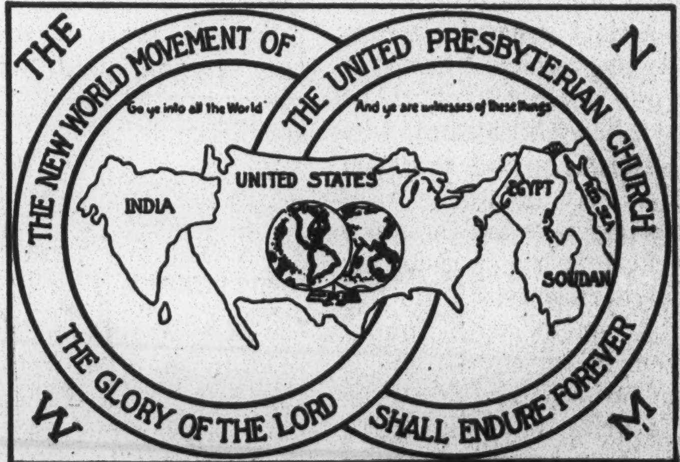
"It is not the will of your Father who is in heaven, that one of these little ones should perish."

MILL-DOORS.

(From Chicago Poems by Carl Sandburg, copyrighted and published by Henry Holt and Company, New York, 1916).

"You never come back.
I say good-bye when I see you going in the doors,
The hopeless open doors that call and wait
And take you then for—how many cents a day?
How many cents for the sleepy eyes and fingers?
"I say good-bye because I know they tap your wrists,
In the dark, in the silence, day by day,
And all the blood of you, drop by drop,
And you are old before you are young.
You never come back."

1920


THE
N
W
M
THE NEW WORLD MOVEMENT OF
THE UNITED PRESBYTERIAN CHURCH
Go ye into all the World
And ye are witnesses of these things
INDIA
UNITED STATES
EGYPT
SOUDAN
THE GLORY OF THE LORD
SHALL ENDURE FOREVER

1920

FOREIGN CORRESPONDENCE

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

A NEWCOMER IN EGYPT.

As a member of the Presbyterian Church of England, come out to help for a while in the work of the American Mission in Egypt, I very gladly take this opportunity of stating some of my first impressions—the impressions of one whose knowledge of missionary matters has hitherto been confined to the home base.

In the forefront stands my admiration of missionary hospitality—so simply and generously given, at much cost in time and energy on the part of those who have little or nothing to spare of either. The missionary homes are full of a warm and sunny atmosphere that is not the result of easy times. There are signs of overwork everywhere, and the difficulty of narrow means presses on missionaries as on other people. But life is taken with faith and courage, the stout heart is put to the stey brae, laughter is abundant, kindness is the law of life. The same happiness is reflected in the Egyptian Christians. They are an attractive race to the newcomer, with their pleasant features, dark eyes and radiant smile. How far nature assists grace in giving them their amiable expression I have yet to discover, but one's heart cannot but warm to these fellow-Christians who greet one so affectionately and smile on one so charmingly.

If warmth and sunnyness are the qualities one notices first in the missionary circle, its religious earnestness is no less decided. The day opens with family prayers, and often in its course one is reminded that the end and aim of all the mission work is to bring boys and girls, men and women, to Christ and train them to live as a Christian community.

The complications and interruptions of missionary life are many, and a great deal of time has to be spent over things that feel more like hindrances to missionary work than a part of it. Houses have to be managed, missionaries and resident scholars have to be fed, a thousand and one every day matters of the nature of "serving tables" have to be attended to. Difficulties are continually arising in missionary work proper that call for much prayer and planning and tact in their handling. There are never nearly enough workers or nearly enough time for all that ought to be done. Life is a constant deciding between the things that must be given a place and those that may be pushed aside or done without. One or more of the missionaries is sure to be working under some physical unfitness—boils, for instance, from which a whole family here are at present suffering.

But, with it all, it is life—life lived at high pressure, in touch with the greatest things in life, in touch with the Lord of Life, Who sends not His soldiers to war at their own charges. From this sense of being cared for by a loving Father come a gaiety and light-heartedness, a satisfaction in labour, a confidence in its ultimate result, that make the mission field with all its rough places one of the happiest and most desirable spots on God's earth.

E. R. Balleny.

AMERICAN MISSION BOARDING SCHOOL FOR GIRLS, TANTA.

My dear Friends of the Magazine:—

I am going to write you a letter this time. As I have thought of writing to you, I have wondered what in my round of daily duties would be of interest to you. Then I have thought that probably the same things that interest my home people would be of interest to you as well.

Life has been very strenuous for me since the opening of school on September third. I began school without a head teacher. The one who has been in the school for the past thirteen years went home to Syria to her people at the first of July. She and I began our work in the school the same year and the same month, but she arrived about ten days before I did. We have grown into the life of the school as it has developed. She was a very capable woman and her absence this year has added much to my cares and responsibilities. I was expecting another to arrive, but day after day went by and she did not come. I got one after another to help out for a few days thinking all of the time that she would come, but about the middle of the month I received word saying that she could not come. So then I had a general readjusting of my teaching force and brought in one of this year's sixth year girls and put her in charge of the beginners and since then our classes have gone on regularly. Some of my teachers are young and inexperienced and the quality of teaching is far below what I would like it to be, but I could find no others, so could not do differently. At any rate the teachers are all willing and do the very best that they know to do and I am very grateful to them for it. They have been exceedingly loyal through all of the troublous times through which we have passed and through which we are now passing. I do not know of another of our Mission schools that was as little disturbed as ours during the uprisings that occurred in March. We did not close for a single day and had a very good attendance throughout all of the trouble. There was a cause for our being able to go on as we did. I suppose that Tanta was the quietest town or city in the whole of Egypt so that naturally we did not fare as some of the rest.

MISS McMILLAN AND HER TWO GIRLS.

But I am digressing. Another thing that has made the work heavy this year is the great number of beginners that have come to us. We have been quite over-run by them so that we have had to accommodate some of them in the court in front of one of the school doors. And still they come and I have turned away I do not know how many. The attendance now numbers about 240 and we have them in seven comparatively small rooms. You can imagine the condition in which we live and work. We bring two classes upstairs to recite and the twelve music pupils keep the two pianos here upstairs going the whole forenoon, and one of them the whole afternoon four days in the week. We have music (?) served up to us from eight-fifteen in the morning until seven o'clock at night.

Then another thing that took a good deal of my time for a while at the beginning of school was the sickness of a number of the boarders. I thank God that it was not serious illness, but the sick ones required care. I think the cause was over-eating in almost every case, of food brought to them by their parents. Why do you not forbid it?" and indeed I have determined many times to do so, but I cannot forget my own childhood and how very good the things were that my mother prepared. And I remember how hungry I was too as a child. I think I could have eaten almost any hour of the day. So I just try to talk them into eating a reasonable amount and let them enjoy what their mothers prepare for them with such loving thought. The past two weeks I have had a girl who was quite ill with diarrhoea and I was a good deal concerned about her. Finally when I became about worn out caring for her I sent for her mother and she took her home. I have not heard how she is since she went home and I would like to know.

The boarding department is as crowded as the day school. The other day when the doctor was here to see my sick girl, he said to me, "How many girls have you sleeping in this room?" It is a room thirteen and one-half by fifteen feet. I told him there were six. "Well," he replied, "at that rate we could accommodate a good many patients in our hospital." We have nineteen sleeping in four rooms. Fortunately we never need to have the windows closed here so that they get a fair amount of fresh air—at any rate more than they would get if they were at home. Six of the number are Mohammedan girls. I am very glad for that. I wonder at it too, for the government has a splendid large new building for a girls' school with unlimited equipment almost and a large teaching staff and until a few weeks ago an English woman was in charge of it. The boarding fees are the same there and here so that there was no advantage in a financial way in coming to us, and any way all of these girls are the daughters of well-to-do parents. I take it that their choice of our school instead of their own Mohammedan school where the Koran is taught daily and the girls are instructed in their own religion is an unconscious tribute to the fact that our religion gives them something that their own does not. The two youngest boarders are Mohammedans and as dear little girls as one could wish. The name of the older if translated into English would be "Dear" or "Beloved" and the younger "The Eye of Life," but we call her "Life" for short. I am going to send you a picture of them. The younger of them asked me one day when the two were in my room and I was doing some of the petting which they miss because they are away from their mothers, if they might not have their pictures taken with me. I told her I would see. This picture is the result.

One of our Protestant girls conducts a primary school on the other side of town. The daughter of our washer woman who is a Mohammedan attends this school. Some time ago she became quite ill with what may have been congestion of the lungs. At any rate she had high fever and had great difficulty in breathing. When she was so ill that she could not rest at all, she asked her grandmother to pray to Jesus to make her well. Her grandmother told her, "You pray to Him for you know how." So she began, "Our Father who art in heaven," but she could say only a few words at a time for her breathing was so difficult. Her grandmother encouraged her to go on and gasping out a few words at a time she repeated the Lord's Prayer. Several times during her illness she wanted to "pray to Jesus to make her well," and He did, and she now goes to school where she learned to pray. Next year she hopes to come to our school, but at the present time I can receive no more primary pupils. Her teacher's heart will rejoice to know that her teaching found acceptance in one little heart.

We want you to know how great our joy is at the spendid response you are making to the great call for advance in this New World Movement. And how glad Christ must be to see the deep earnestness that is being manifested in the hearts and lives of His children! May He lead us all into that fullness of life and service which He has planned for each one that His Kingdom may come and His will be done one earth as it is in heaven.

Your sincere friend,
CAROL E. MCMILLAN.

FOWLER ORPHANAGE, ABBASSIA, CAIRO, EGYPT.

Ever since this institution was started, we have felt that it was a very needy part of the work of our mission, but never did we feel that the need is so great till we came to live here in the building. The Giffen family of three persons are now living in the small flat of five rooms in one end of the Orphanage building formerly occupied by Mr. and Mrs. Achison. Miss Smith has bravely carried on this work ever since the Orphanage was started, with very little help from any one except her Egyptian teachers and most of these very inefficient. For the past two years Mrs. Achison has had charge of the day school which lifted quite a burden from off Miss Smith's shoulders. Still the entire care of a family of over fifty is no light work for any woman and when we look at Miss Smith and see her so frail in body, we marvel at how she manages to care for all these needy ones.

There is no matron to take the lead and to work with as well as to teach the girls the simplest house-keeping. The very few larger girls, (ages from 12 to 15 years) do the cooking, baking, bed making and most of the washing. A woman comes in once each week to help wash the bed clothes, but the girls wash all their own apparel and this is no light work for most of the girls are too small to wash for themselves.

Miss Smith does not ask for funds and often the till is entirely empty, but the Lord opens up the hearts of one and another, bringing in small sums and the need has always been supplied.

To those who see the work from outside, there seems to be two pressing needs at once: a strong woman in body, with a consecrated heart and who loves little children and understands home-making, to take the care of the house keeping and training in the every day life of these little ones. Then there is a pressing need for something to be done to make the small play ground as near dustless as possible. The only ground they have is just bare earth and fifty or more pairs of feet running over this stirs up clouds of dust which is very hard on their eyes, for there are always some who have sore eyes. Of course the hose pipe turned on once a day would do much to lay the dust, but there is not sufficient money to pay for enough water to sprinkle the ground. I have wished that the whole plot might be asphalted. This would be not only sanitary but would save many from getting sore eyes. May the Lord open the hearts of some to give to this needy work.

We had our regular monthly Orphanage Committee meeting yesterday afternoon. Four new girls were received, three from one family, ages from two and one-half to eleven years. The parents both died of typhus within forty days. The eldest is a regular mother and it was touching to see her motherly care for the baby sister; there were several other brought in, but we could only receive these four. We were sorry we could not receive them all. There was one with such a bright intelligent face and it was hard to turn her away. Her father died about a year ago. In less than nine months the mother married again, but she did not tell her future husband that she had this little girl and a baby boy three months old. Now the step-father refuses to provide for the girl and has been trying to sell the boy. The mother was found by one of our harem workers and she brought her to see if we would receive the little girl. Do you think it was easy to turn her away? I fear I have taken more than the alloted space to a monthly contribution.

Yours in His service,
ELIZABETH GIFFEN.

LETTER FROM L. B. WALKER, LUXOR.

It was my privilege to spend the three weeks before Thanksgiving with Rev. and Mrs. Acheson who are in charge of the "Witness" this year. Word came the boat was at Sohag, a city four hours by train north of Luxor. As there is a voluntary Bible woman at Sohag and a regular one across the river at Akhmeem, it was my aim to get acquainted with them and to see their work.

The next morning Mrs. Acheson and I called on our pastor and wife, then went to look up "Mother of Nasullah" as our teacher is called. She is a dear motherly soul, the light and love of Christ shining out of her sweet open face. On inquiring about the teacher across the river she told me the teacher had moved to Tanta as her son was transferred there to a railroad office. She was to go with me the next day to the other place to visit the women. It happened she was not able for the trip next day, so sent her husband and dear young granddaughter to take me. We crossed on a real ferry boat and from there traveled on a "horseless car" as someone said. An old fashioned street car drawn by a mule, the car was filled to overflowing but is quite a convenience as the village was a half hour ride away. On arriving we went to the aunt of the little girl who was to show us some homes, but found her busy cleaning fish which she could not leave. She herself does voluntary work as she has opportunity and would enjoy taking up the regular work but her husband said, "You are not free to do so."

Next we visited the Girls' School which receives some help from the government. It is in charge of a woman and her two daughters. As we knocked at the door below we could hear skirmishing about upstairs; the youngsters were all in fairly good order when we found them. We were thankful to find this school run by Christian women and although receiving help from the government, they were keeping Sabbath and taken to church and Sabbath School each week.

There are two girls from this town in the Luxor Boarding School, so we were taken by the pastor to visit the home of one and in other homes. In one there was a weaving establishment which was interesting as the Akhmeem cloth is known all over Egypt. The town is teeming with people and is a splendid opening for a Bible woman.

On Sabbath morning we were over again as Rev. Henderson preached there. Our pastor and his wife are young people. The church was filled, at least one hundred women were present, many of them Coptic women.

It was a disappointment not to get into closer touch with the women because our Bible teacher had left and also not to be able to send another, but we do not have any to send.

(See account of beginning of work in Ephmeen in "The Master Builder of the Nile," page 226).

The teacher in Sohag because of physical disability is not able to walk much so said, "Miss Walker, since I can't go out much, I think I will start a meeting in my home for women," and she announced to those whom we visited the meeting would start the following Tuesday at 9:00 a. m. How happy they all seemed as the church is a long distance off and they did not attend the pastor's Tuesday meeting for women. Among those whom this teacher is trying to lead to Christ is a Mohammedan and his wife. Both are earnestly inquiring the way.

Sohag is beautifully located on the Nile and we visited some very fine homes, some of them members of our own church there. In almost every one the question of a Girls' School came up and why the mission does not start one there. A fine flourishing Coptic Boys' School is supported by the Busta Bey family. The son who is the director said he would gladly start a Girls' School, too, if someone would help. There is neither a Coptic school nor Evangelical school for girls, but one supported by the government where of course they attend on Sabbath and another of the Sisters' School. As one man remarked, "What are our future young women to be Mohammedans of Catholics? The latter excell in teaching French and needle work which appeal to many, also the teaching of piano, another attraction.

The next town after basking in the sunlight tied up to a sand bank for almost three days was Girga.

The Evangelical Church there is a small struggling one, no Girls' School nor a Bible teacher. The congregation were happy in their own home, having just finished paying for the house in which the church and Boys' School are held. The pastor and other families living upstairs.

Having to go by the wind, we made a longer call at the next place, Belyani, where is a flourishing little church with a real wide awake and consecrated young pastor. His home is certainly a beacon of light to that town. His dear little wife, a graduate of Assiut Boarding School admirably fills the place of mother and pastor's wife. One didn't feel the need for a Bible teacher here as in some other place, but it was there just the same.

Meetings for women were held whenever possible. At a few places the boat stopped for half a day so the time was spent visiting homes. Mr. Acheson's aim was to visit only the places where we have work, a pastor, evangelist, Bible teacher or school, hurrying to get to the end of his district, Assuan, before the terrific heat begins. Then he will work down the Nile more slowly, visiting more villages.

One might write on and on of the great need of passing hundreds of villages where no Christian work is being done. It makes one's heart ache and one longs for Egypt's share of the "407" to be right on the spot ready to fill these needy places.

Two great needs stand out before one visiting the great district. First, the lack of Evangelical Schools for girls. Out of the nine large towns we visited in only two are there Evangelical Schools for girls. One of these is supported by our church at Kes, the other by a wealthy family of our Kena church. Both send our streams of blessings in these large centers. The other outstanding need is the need among the women. In these same nine towns are found only two Bible teachers, one the voluntary worker mentioned, the other in Kus who teaches half a day in the Girls' School and in the afternoon does earnest faithful work in the homes.

And dear reader she is doing all this work in the face of bitter opposition from her family.

Perhaps if I stop here the impression left would be a dark one but there are bright sides to the work in the Luxor District as already mentioned.

In this same big town, Kus, where was the seat of early evangelical teaching is a splendid church building and the Boys' School with a good strong minister dearly beloved by his large congregation. An assistant goes from this church to the big town across the Nile and to the many villages round about. At Kena, the capital of the province, is the wealthiest congregation of the district to which they have just called the young minister who has been supplying them for a year. He is just as fine a type of minister and as full of promise for a successful pastor as one would find anywhere in the homeland. The same wealthy family who supports the Girls' School, supports a large Boys' School also. It is at this place our Women's Presbyterial met this February.

To me it was a rare privilege to get into close touch and know our pastors and their wives who are doing such earnest faithful work and in many places working under difficulties in the face of opposition. Pray for them and for the two great needs mentioned.

L. B. WALKER,
Luxor.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

LADIES' CONFERENCE.

A three day's conference of the lady missionaries of the India Mission was held at the end of December in Hajipore, Sialkot. We were most delightfully and hospitably entertained by Miss Fannie C. Martin, who is in charge of the Girls' Boarding School, and by the ladies of the Sialkot District.

The Conference met to discuss, unofficially, various phases of Women's Work, its methods, encouragements, difficulties, etc., and since every branch of our work touches the women and girls of India, all were represented—Evangelistic, Zenana, Medical, and Educational. The need felt for such a conference may be estimated by the fact that in spite of its being held at such a busy time of the year, and when conditions of travel were so unsettled, (India has her railway strikes, too) and also when more or less danger of political disturbance was apprehended, there were yet all but eight of the women of our mission in attendance. Those absent were unavoidably so, in several cases the detaining cause being illness. Those who were privileged to attend found the conference most helpful, suggestive and inspiring—the only criticism one heard being that the time was too limited to admit of free discussion of the topics presented.

Sabbath the opening day of the conference, was a day of prayer for it and the work, the only formal gathering being a prayer meeting in the afternoon, led by Miss McCahon, who reminded us most encouragingly that "God is faithful" and "God is able," and a sermon in the evening by Rev. W. M. McKelvey on the text, "Fear not little flock it is your Father's good pleasure to give you the kingdom."

At the opening session, Monday morning, Miss Jean Morrison was elected conference chairman, and she filled the rather onerous position most graciously and acceptably. The first topic for discussion was Evangelistic Work; subdivided into the heads of work among Christian Women, and work among non-Christian Women. Papers on these subjects were given respectively by Mrs. McKelvey and Miss E. M. Gordon. Emphasis was laid upon the need of always giving a very clear, definite and complete witness to Christ as Saviour; so that if each message should be the only one ever received by that hearer, it would be sufficient, standing alone, to create a saving faith. Then, too, we were exhorted both in Christian and non-Christian work to seek more direct social contact with our Indian sisters, to enter into their lives more understandingly, so that we might be able to show them the fullness in Christ to meet their need, in their homes, with their neighbors, in their work, in sickness, etc.

One session of the Conference was given to Miss Emma Dean Anderson in connection with her important work in the Home for Women at Gurdaspur, that she might explain more fully its policy, answer questions and confer with us concerning plans for its future expansion. Another session with Dr. Simpson as our leader, but with all three of our doctors taking part, dealt with the simple medical work which can be attempted by the laity of us who have found how quickly and widely even such remedies as we can use, will open the Hindu and Mohammedan doors otherwise closed to the Gospel.

One of the most important sessions of the conference was that devoted to our school work. The paper on Village Schools was given by Miss Hazel Bennett, to whose village schools for girls in Gujranwala District the rest of us have to yield the palm; while Miss Flora Jameson, the whole of whose mission service has been devoted to Girls' Boarding School work, presented a most convincing and helpful paper on that topic. Miss Bennett reminded us of the imperative need of more village schools for girls, since in all that now exist, together with our four large boarding schools all crowded to their limit, *but one per cent of our Christian girls of school age are in school.* How shall we educate the other 99%? The chief difficulty that confronts us in this work Miss Bennett said, is that of securing girls who are able to live in the villages, and who are competent to teach, and yet not lured away by the desire to work and live in a large city school. She believes that village girls who have themselves read in their own village, while living protected in their mother's home, would be best able to meet this need, if they could be sent up to one of our boarding schools for a simple and short Normal Course of not more than six months. A recommendation to formulate such a course in connection with our Sangla Hill Boarding School was made one of the findings of the conference.

One of the valuable things in Miss Jameson's paper was the way it sought to bridge the various chasms between the Boarding School and the homes of the girls. Her presentation of certain possible situations, with the pointed question, "Now how would you like us to deal with this, you who know these girls' home—what action in such cases on our part would bring the best results to our girls and in their homes?" Or, "What are we not doing in the Boarding Schools that you would like us to be doing for these village girls whom you send us?" Or, "What would you like to see different about our Boarding Schools?" Such questions as these provoked a very free and earnest and profitable discussion which will surely be provocative of a closer understanding between these two branches of our women's work. One of the findings calculated to work much good for the future was the suggestion that our Indian brothers and sisters who are specialists in their own line of work should be invited to address at intervals the girls in the upper classes of our Boarding Schools, presenting to them the need of workers, and making special appeals for consecration of life and service. These ideals set before the young life in our mission schools should meet with response in many young hearts.

Perhaps the most inspiring session of the entire conference was that in which our newly returned missionaries told us of the New World Movement and called upon us to get into line with the Home Church in its vision, consecration and service. Miss Mary Lawrence and Miss Dora Whitely had been chosen by the committee to bring us these messages, and thrilled as they themselves were by the vision of the mighty task that God has given to His Church to perform, their burning words stirred their hearers to a deeper consecration, gave us to realize anew our responsibility, and fired us afresh with thankfulness for the calling wherewith we have been called in this day of great things. Most of all we praise our Father for the work of His blessed Spirit in the Home Church, and in the New World Movement.

This brief message must not close without mention of the earnest word brought by Mrs. Porter on behalf of the Women's Missionary Magazine which we all love and appreciate so much. She gave us many good suggestions some of which we are hoping to put into practice at our coming Synodical meeting, when all the delegates from all societies get together.

Our conference was closed with a Question Box, conducted most efficiently by one of our very ablest missionaries, Miss M. R. Martin, who, though swamped with questions enough to fill two more days of conference, gave us the gist of the answers to the more necessary ones in a most charming and helpful way.

MAY MORGAN MCKELVEY.

A picture of the ladies present at the Conference. Taken outside the hall of the Girls' Boarding School where the meetings were held.

THE NEW WORLD MOVEMENT
OF THE
UNITED PRESBYTERIAN CHURCH

With God
All Things
Are Possible
Mark 10:27

TO HELP MAKE THE WORLD NEW

Without Me
Ye Can
Do Nothing
John 15:5

MRS. MARY CLOKEY PORTER, Editor of This Department.

TWELVE REASONS FOR TITHING:

1.—The Gospel ought to lead men to do more than Pagans and Jews. The Jews and Pagans gave at least a tithe.

2.—The Jew and Pagan faced no fewer difficulties in the way of practicing such principles than we face. They lived in lands that were poor.

3.—We need some practical abiding principle like this to make sure that Stewardship is a reality in our lives. Those who begin to practice it find that they were formerly robbing God.

4.—The tithe had its reason in a deep need of human nature or God would never have ordered it. God does not need the tithes, but tithe giving is needed by man.

5.—Money is the most perilous thing with which we have to cope, next to the sensual nature. The warnings in God's word against covetousness are evidence to the truth of this.

6.—Our Lord Himself recognized and approved the tithe. He said: "You give tithes and this you ought to have done."

7.—There is no objection that holds against the tithe that does not hold also against the principle of the Sabbath Day. Both rest on Old Testament appointment and New Testament recognition and adaptation.

8.—It is the only sure way of giving God His right share.

9.—It is only thus that the causes of Christ in the world will get what they need. The adoption of the tithe would pour into the treasuries of the Church all they need for the work Christ has directed us to do.

10.—I think every one will find that the acceptance of this principle marks a distinct era of spiritual enlargement in his life. Those who become tithers have always testified to this.

11.—It may bring the great religious expansion and awakening for which we long. "One more revival, only one more is needed; the revival of Christian Stewardship, the consecration of the money power to God. When that revival comes the kingdom of God will come in a day."—Horace Bushnell.

12.—I believe in this principle, because, regardless of anything that will flow from it, it is fundamentally right. It does not matter whether it pinches or cramps, we believe in it because it is right.—Robert Speer.

Question: What is the relation of missionary societies to the New World Movement?

Answer: It has been decided by the Central Committee of the New World Movement and the Women's Board that Missionary Societies, both Congregational and Presbyterial, have no relation whatever as organizations. There are 90,700 women in the United Presbyterian Church. The New World Movement is an action taken by the whole church to advance the work of the Kingdom, and all members of the church, regardless of age or sex, are expected to have a part in it. Women are therefore urged to give their contributions to the person appointed by the congregation to receive gifts intended for the New World Movement. As women are in such a large majority it is confidently expected that they will do their share of serving on all committees, making four-minute addresses, helping with the canvass, and in every other possible way, including generous gifts. Societies cannot vote money out of their treasuries for the New World Movement or any other praise-worthy object which is not undertaken by the constitution of the societies.—Mrs. H. C. C.

YOUR SHARE.

By Mrs. Jeannette C. Alter.

Spring is really here in "Sunny California," for the mocking bird is proclaiming it in "57" different notes as he flits through the fresh, green foliage outside my window, the while calling to the house wives to "hurry up, hurry up" and make all things new within doors as well.

On the desk before me is a miniature cast of our Globe, stamped with a Cross; encircling this, the words, "TO HELP MAKE THE WORLD NEW," and every woman of us thrills to this call, too, for we just love to make things new in these house cleaning days, so we are ready to tackle a bigger job.

The beautiful part of it is that each women can accomplish the big end of her share without going beyond her own threshold; "A Comrade in Intercession!"—it may be, over the ironing board, or the kitchen sink, but she is as surely such as her sister—or brother—who carries a banner, or addresses a conference.

Then, after we get the habit of intercession, we shall be so eager to have the "407" on the field, that we will give a precious son, or daughter to help answer our prayers.

And what about the Family Altar? Only the mother can adjust the household machinery—screwing up a cog here, or applying a little oil there—so that the dear ones can tarry for the living Word and a prayer that will start the day with a clearer, sweeter vision.

The Tithe—just the women's share—would loosen money enough to build that much needed hospital and equip it; establish that girls' schools, in that sin-darkened district over there; it would place a worker wherever there is a call for help; just a tithe from the ninety thousand women of our beloved Church, would help to make the world new and give us a joy immeasurable, because we have invested in a concern which will bring in returns in precious souls.

Lastly (for want of space) choose two women in your congregation, who are not enlisted in the missionary society, and PRAY THEM IN; that is your share of the "silent two-thirds," you know, and the Lord needs your help to anchor them, where they can work most effectively for the New World Movement.

EVERY WOMAN OVER AGAINST HER OWN HOME! Will you do it? Above the roar of motors and clanging bells, the mocking bird is thrilling, "O, O, O, Hurry up, Hurry up!!!

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE TASK.

At the General Assembly in session at Monmouth, Illinois, last year, a committee of twenty-three was appointed, nineteen men and four women, to constitute what is known as the Central Committee of the New World Movement of the United Presbyterian Church.

There has never been such a task given to our own denomination as was laid upon this committee of twenty-three. Other denominations now participating in the forward movements of the churches, to make the world better, have placed similar tasks upon their committees and the experiences of each compare as to the tremendous responsibility imposed.

As a family we are first concerned for our own task. No one outside of the Central Committee will fully appreciate the earnest effort of this committee through prayers and plans to give to the church such plans and prayers that have become the life of that Committee. Economy of time and money have been carefully conserved for the great task of giving to our church a purpose and a plan that would win the entire membership. It would astonish the church to know what the survey of our fields brought to the consideration of the Central Committee and it would be of equal astonishment how carefully and well the whole survey of the whole field was considered. To reduce a survey of more than thirty-two millions askings to the sum of less than seventeen millions does not mean that the larger sum was unreasonable, at least in number of petitions, it seemed none too great. Especially in our mission fields both Home and Foreign had large vision, yes a very near realization of its need and opportunity right now. Oh that the United Presbyterian Church could with one faith see the fields impartially, the sums would not be of any hinderance to the ultimate success of this great task.

THE SUM OF THE SURVEY FOR ADVANCED WORK AND LARGER FORCE OF MISSIONARIES IN THE HOME AND FOREIGN FIELDS IS

$16,715,208

Time and prayer has been given unstinted and full of trust for the best results. Some of us as members of the Central Committee marvel at the great amount of patience shown by Chairman Orr (Rev. J. Alvin Orr, D. D., pastor of the First U. P. Church, N. S., Pittsburgh, Pa.) in his sympathetic yet wise rulings. No man could have been chosen for his duties, that would execute his office more justly.

The church owes much to the Executive Committee of the Central Committee for its just and careful and most laborious task. What will be the results to the church and its missionary operations of the future depends almost entirely upon our denomination to its last member seeing the individual responsibility in this great denominational task namely the whole church membership loyal to its privilege.

If we move forward together unto the end of the campaign of this program, every objective held sacred in trust and privilege, the askings for life and means must be realized. To fail in anything means failure in a sad degree. In this connection we ask all our readers to re-read the editorial *"Denominational Loyalty"* on page 5 of the *United Presbyterian,* March 25th issue. Our space is limited else we would quote largely from this most timely and well written editorial.

Will we as a United Presbyterian Church take our place with faith and belief in our task among the churches, to now win the world for Christ. Or will we by unjust and unfair opinions allow this task before us to suffer. We are not reckoning with the Central Committee; we are reckoning with God for these opportunities and the privilege of such a task before our own United Presbyterian Church.

CONVENTION NOTICE.

It will be impossible for the Youngstown Committee to meet all trains coming into the city on the several days of the Convention. Delegates and visitors coming into any depot but the Erie should take a car for Public Square. At the Square ask any policeman where to take a "Park and Falls" car. Any car leaving at the point designated will pass the South U. P. Church where the Convention meets. Leave the car at Delason Avenue and you will be in front of the church. The Erie depot is within a minute's walk of Public Square.

A WORD FROM THE RAILROAD SECRETARY.

Delegates attending the Women's General Missionary Society Convention from the West can leave Chicago over the New York Central, the Pennsylvania or the Erie Railroad, the latter being the only one going through without change at the present time.

From the East or Pittsburgh district by either the Pennsylvania or Lake Erie Railroad.

MRS. J. H. MAXWELL.

MESSAGE FROM SECRETARY OF THE CONVENTION.

The time draws near when our feet shall turn towards Youngstown, and the work of another year be put before the women of our church. The plans for the coming year will be mapped out. In the turmoil and upheaval of the present, it behooves us to be much in prayer for this meeting. Perhaps no gathering in years has had as much significance.

God has strangely led us in the changes that have come about. The place of meeting, for some good reason, has been moved many hundreds of miles. The personnel of representation has been altered by this change. The program has been modified to meet new conditions. Who shall say that God is not leading us into some way of His own making that we may do His will in some great sense.

Pray for the President of the Convention. She has courageously and faithfully re-adjusted herself to changes as they have occurred, and her desire is to make this meeting serve the largest place possible. Pray that she may have physical strength, spiritual leadership, and wisdom as she leads us through the Convention.

Pray for the other officers, and for the Women's Board that each one may be girded with the needed preparation for the work that lies before them. May duties be efficiently discharged, reports inspiring, and the service thus rendered add glory to the name of Christ.

Pray for the influence of this Convention on the youth of our Church, who must soon fill the places we now occupy. Beseech that earnest attention to the needs of the world be brought to the minds of our young people, that there may be a wonderful dedication of life service to the winning of souls. The time is most opportune for much pleading with God for this.

Pray that the Quiet Hour may be so satisfying to our hearts that there may be a glorious awakening to the joy and value of intercession. Ask that the leader of this hour may be granted special power to direct us all into such a realization of the presence and strength of the Almighty that as we have never grasped.

Pray that every agency that is contributing to the success of the Youngstown meeting may be directed wisely for the glory of God.

LILLIAN M. ROBERTSON.

THIRTY-SEVENTH ANNUAL CONVENTION

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, TO BE HELD AT YOUNGSTOWN, OHIO, MAY 14-18, 1920.

CONVENTION THEME—"CHRIST FOR THE WORLD."

PROGRAM.

FRIDAY AFTERNOON.

3:30—Delegates' Conference, Mrs. J. C. Alter, presiding.
(Every delegate should attend if possible).

FRIDAY EVENING.

Mrs. J. A. Cosby, First Vice President, presiding.

7:45—Devotions.
Anthem.
Greetings from Cleveland Presbyterial, Miss Ida McQuoid, President.
Convention Church, Mrs. Mary J. Murdock.
Response, Mrs. J. D. Sands, President Women's Board.
President's Message: "Vision and Task."
Solo—Mrs. John M. Turner, Mrs. J. S. Hill.
Presentation of Women's Board of Directors.
Announcement of Credential Committee.
Prayer and Benediction.
Reception.

SATURDAY MORNING.

9:00—Morning Worship.
9:15—Business.
9:45—Annual Reports:
Recording Secretary.
Statistical Secretary.
10:10—Quiet Hour. "Christ Pre-eminent," Mrs. H. L. Finlay, Egypt.
10:40—Annual Reports:
Treasurer, Mrs. J. B. Hill.
Secretary of Finance, Mrs. O. H. Milligan.
Thank-Offering Secretary, Mrs. Mary Clokey Porter.
Discussion of Reports.
12:15—Adjournment.

SATURDAY AFTERNOON.

1:45—Prayer and Praise.
1:55—Annual Reports:
Junior Secretary, Mrs. I. H. Milliken.
Editor of Junior Magazine, Miss Carrie M. Reed.
Presentation of Junior Banner.
2:35—Address—Indian Work, Mrs. H. T. Jackson, Warm Spring, Oregon.
Prayer.
Adjournment.

SATURDAY EVENING.

Home Mission Night.
Theme: Saving America.

7:45—Devotional Service, Miss Sallie E. Dickey, Home Missionary, Alliance, Ohio.
Americanizing the Native American, Mrs. H. T. Jackson, Missionary to American Indians, Warm Spring, Ore.
The New America, Miss Margaret Heazlett.
The Problem in the Southland, Mrs. Rachel Tarter, Freedmen's Missions.
The Call of the Mountains, Rev. W. J. Giffin, Frenchburg, Ky.
Address, "Our Victory," Mrs. Culla Vayhinger, Indiana State President of W. C. T. U. Work.
Benediction.
Adjournment.

SABBATH AFTERNOON.

3:00—Memorial and Communion Services, Rev. James A. MacDonald, presiding.

SABBATH EVENING.

Foreign Mission Night
Mrs. H. C. Campbell, presiding

MONDAY MORNING.

9:00—Morning Worship.

9:10—Business.

9:25—Annual Reports:
United Presbyterian Association Work.
Parsonage Secretary, Mrs. J. D. Sands.
Temperance Secretary, Mrs. J. H. Maxwell.

10:10—Quiet Hour, Mrs. H. L. Finlay.

10:40—Annual Reports:
Home Mission Secretary, Mrs. Wm. S. Cook.
Freedmen's Secretary, Mrs. Ada Kerr Wilson.
Indian Secretary, Mrs. John S. Crawford.

11:40—"Our Literature." Report of Literature Secretary, Miss Elizabeth Milligan.
Women's Missionary Magazine, Mrs. Geo. Moore, Editor.
Miss Hazel Flagg, Treasurer

12:15—Adjournment.

MONDAY AFTERNOON.

1:45—Prayer and Praise.

1:55—Address, A Message From a Home Worker, Miss Margaret Heazlett.

2:15—Report of Foreign Secretary, Mrs. H. C. Campbell.

2:55—Quiet Hour, Mrs. H. L. Finlay, Egypt.

3:25—Address, Egypt.

3:50—Report of Young Women's Secretary, Miss Ida B. Little.

4:15—Field Secretaries:
Mrs. Jeannette C. Alter.
Miss Kate Hill.

5:00—Open Hour.

5:30—Adjournment.

MONDAY EVENING.

7:45—Thank-Offering Service, Mrs. Mary Clokey Porter, presiding.
Topic: "Out of Darkness Into Light."
Key-note: He that followeth me shall not walk in darkness, but shall have the light of life. John 8:12.
Pageant, Watchman, What of the Night?
Juniors, Offerings of Gratitude for the Light.

TUESDAY MORNING.

9:00—Morning Worship.

9:15—Business.

9:25—Report of Committee on Resolutions.

9:45—Report of Committees:
Place.
Memorials.

10:10—Quiet Hour, Mrs. H. L. Finlay, Egypt.

10:45—Roll Call.
Report of Nominating Committee.
Election of Officers, Members of Board of Directors and Magazine Committee.
Report of Committee on Recommendations.

12:15—Adjournment.

TUESDAY AFTERNOON.

1:45—Prayer and Praise.

1:55—Messages from our Mission Fields.
Egypt.
India, Miss Laura Cleland.
Sudan, Rev. G. W. Sowash.
Mountain, Rev. W. J. Giffin.

3:00—Quiet Hour, Mrs. H. L. Finlay, Egypt.

3:35—Address, Freedmen, Mrs. Rachel Tartar.

4:00—Report of Tellers.
Introduction of New Officers.
Business.
Adjournment.

TUESDAY EVENING.

7:45—Evening Worship.
Music.
Address, Rev. J. Alvin Orr, D.D.
Music.
Consecration Service, Mrs. H. C. Campbell.
Prayer and Benediction.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. MARY CLOKEY PORTER.
2823 Perrysville Ave., North Side, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

"GIVE THEM TO EAT."

Nellie A. Willis.

The multitude sat on the hillside,
From their homes in the town far away;
They were hungry and footsore and weary,
From their labors and toils of the day.
They had listened while Jesus had taught them,
And now, with compassion most sweet,
He summoned His loving disciples
And said to them, "Give them to eat."

A few little fishes were brought Him,
And five little loaves, by a lad:
What use were these few? Ah! remember,
The boy brought Him all that he had.
The Master then took the small pittance,
And in His dear hands it became
Enough and to spare! and the people
Rejoicing, believed on His name.

Do you know what it means now, my sisters?
The same tender message is given
To you and to me, for the millions
Afar from their bright home in Heaven.
The darkness of Heathendom's 'round them,
They are suffering for what we can give;—
The blest Bread of Life. Shall we feed them,
And bid their poor, hungry souls live?

They are heart-sick and weary, dear sisters;
Do not say we can do nothing more.
Let us take what we have to the Master,
He will make it a full, ample store.
We may have but the few loaves and fishes,—
His touch makes the smallest things great.
The heathen are dying of hunger,
Let us hasten before 'tis too late.

There are down-trodden women in India,
And many child-widows as well.
They know not the voice of the Master,
Oh! hasten the story to tell,—
The story that Jesus Christ loves them,—
This blessed news often repeat.
In his infinite, tender compassion,
He says to us, "Give them to eat."

GET READY!

DELEGATES, LIFE MEMBERS, VISITORS TO THE MAY CONVENTION AT YOUNGSTOWN: Get ready to send up your heartiest notes of thanksgiving on Thank-Offering evening, Monday, May 17, 1920.

WHY? Because when the 1919 Offering is announced you will find that on January 1, 1920, there was stowed away in the treasury of the Women's General Missionary Society the largest LOVE-OFFERING our missionary societies and their friends have ever given.
THE RECORD IS:
1918 Thank-Offering was—G-O-O-D.
1919 Thank-Offering was—B-E-T-T-E-R.
OUR SLOGAN: 1920 Thank-Offering the—B-E-S-T.

PLAN FOR IT! PRAY FOR IT! PAY TO IT! And one year hence, God will put a new song in our mouths with which to glorify His great and holy name.

WOMEN!—Come to the Convention with open minds—ready to be enlightened!

Come with open ears—ready to be enthused!

Come with open hearts—ready to be inspired!

Then carry home your knowledge, your enthusiasm, your inspiration, and BE READY TO SET THE WOMEN OF YOUR CONGREGATION "ON FIRE FOR MISSIONS."

Then will the Fall of 1920 record an Offering of gratitude from all the ninety thousand women whose names are on our church rolls, and will, one year hence total THE BEST. TRY IT!

REMEMBER! PATIENCE IS A VIRTUE.

The sending out of the promised Thank-Offering posters to Women's, Young Women's and Junior Societies, has been unavoidably delayed.

First—A fire in the publishing house kept back the work of completion in January.

Second—Shortage of natural gas, that was universal in Pittsburgh and vicinity during February, still further delayed the work.

As Jack Frost has seemingly taken his departure, till his annual appearance next winter, we have reason to hope that our good faithful publisher for the past twenty years, will be able to supply societies with the posters before April disappears from the 1920 calendar.

In the meantime study carefully and prayerfully the articles on page 306, December Magazine, and 433 and 434 of the February number.

Prepare to give the posters a hearty welcome at a rally of all your missionary societies.

When all have been hung in place, with the two blanks filled with last year's Thank-Offering and the advanced goal for this year, send down a shower of post-card reports, on your General Thank-Offering Secretary, in time for her to prepare a "poster story" for her annual report, to the May Convention.

TAKE NOTICE!

CARE SHOULD BE TAKEN THAT NO THANK-OFFERINGS BE DESIGNATED FOR THE NEW WORLD MOVEMENT, AS THE TWO FUNDS ARE ENTIRELY DISTINCT. MONEY CANNOT BE CREDITED TO BOTH FUNDS.

HOME MISSION PROGRAM.

"There is so little to find these days on home mission topics, that we had to use on our home mission program, foreign mission subjects," was the wail lately expressed by the chairman of a program committee.

This remark prompted the publishing of the following article, taken from a booklet sent out some time ago by the Missionary and Efficiency Committee of our United Presbyterian Church, which shows in a wonderful way the pressing need of home missions:

HOME MISSIONS—WHY?

For its own sake our American life must be charged with spiritual power;

America plays so important a part in world movements;

What we are as a people means so much in support of what we say as missionary hearalds;

We send out hundreds of thousands of unconscious as well as conscious ambassadors every year; our unconscious as well as conscious life must be tuned therefore to proclaim the truth;

Foreigners come and go by the million who are made better or worse by contact with American ways and things;

Our nation is growing so rapidly in numbers and wealth that saving our land guarantees an incomparable spiritual investment;

Our cities remain unevangelized: vice and wickedness prevail in shocking degree in all of them;

Many of the oldest country communities have become or remain lifeless and unattractive;

Hundreds of new towns are growing up in new territory where no religious and few wholesome social institutions have been established;

Great bodies of serious-minded workingmen misunderstand the Church and are misunderstood by the Church;

There are hundreds of thousands of lumbermen and miners living in temporary camps, some with their families, and most without, whose life must be cleansed of its sordidness and vice;

There are 300,000 Indians whose ''problem'' has not yet been solved and which spiritual forces must attack with a vigor and sanity never yet displayed;

There are 650,000 Mexicans residing in the United States upon whose territory our civilization is now encroaching as never before, and who are in great spiritual need;

Our national responsibilities have been extended to adjacent islands and other territory of Spanish-speaking people for whose spiritual welfare we alone are held responsible;

In the present conflict of social forces Christ must finally mediate;

In the ''inevitable issue'' of social and political reconstruction the truth of Christ must control;

At the core of every great problem of internal welfare or external influence in our national, community and personal life there is a great moral and spiritual issue which the gospel of Christ alone can meet.

CENTENARY OF MEDICAL MISSIONS.

The observance of the one hundredth anniversary of the founding of the first medical mission in the world, by Dr. and Mrs. John Scudder, of New York City, in Ceylon, will be general throughout the United States. The principal feature of the celebration will be a widespread appeal to the thousands of physicians and nurses who served in the great war, to do what Dr. and Mrs. Scudder did, one hundred years ago, and respond to the call for volunteers who can combine the qualities demanded in medicine and missions.

A part of the celebration will be devoted to the observance of the fiftieth anniversary of the beginning of the work of the first woman medical missionary, Dr. Clara Swain, who went to India in 1870. The entire celebration is under the direction of an executive committee of one hundred, representing different denominations, which is working through the Foreign Mission Conference of North America.

Thirty-one members of the Scudder family have become missionaries and three of the fourth generation of Dr. John's descendants, are now in India, where the greater part of the work done by the family in missions and medicine, has been accomplished.

The Centenary involves no campaign for money, with which to expand medical work. All the emphasis is to be placed upon obtaining the physicians and nurses in sufficient numbers to satisfy the demands that are being made by practically all non-Christian countries.

The survey made by the Interchurch World Movement reports 557 foreign missionary physicians in service at the present time; that the number of hospitals is 327 and of dispensaries 575. An increase of 665 physicians and a budget of $12,200,000 are estimated as necessary to meet the needs for the next year.

SUMMER SCHOOLS OF MISSIONS AND CONFERENCES FOR 1920.

Northfield, Mass.	**Second week in July.**
Winona Lake, Indiana	**June 24-July 1**
Conference Point, Lake Geneva, Wis.	**August 17-24**
Oklahoma City, Okla.	**May 31-June 5**
Minnesota, Minn.	**May 31-June 5**
Montreat, N. C.	**July 11-18**
Dallas, Texas	**Last week in September**
Deland, Florida (Winter School)	**February 1-10, 1921**
Tuscaloosa, Alabama (For colored women)	**Last week in September**
Mount Hermon, Calif.	**July 13-20**
Los Angeles, Calif.	**May 31-June 5**
Boulder, Colo.	**No date given**
Chautauqua, New York	**August 22-28**
Mountain Lake Park, Md.	**August 1-7**
Wooster, Ohio	**August 4-12**
Tarkio, Mo.	**August 14-22**
New Wilmington, Pa.	**August 14-23**
Bay View, Mich.	**July 11-16**
Chambersburg, Pa.	**June 29-July 7**
Lakeside, Ohio	**July 20-28**
Oxford, Pennsylvania	**July 10-18**
Xenia, Ohio	**August 10-17**
New Concord, Ohio (Bible School)	**July 20-27**

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERSHIPS.

$25.00 Each.

(Continued from March).

253. Miss Margaret Kinkaid, Monmouth, Ill. By a friend.

254. Mrs. J. J. Boyd. (In memoriam). By her three daughters, Misses Mary and Effie Boyd, and Mrs. Emma Boyd Karuse, Monmouth, Ill.

255. Mrs. Hugh Allison, Stronghurst, Ill. By her husband.

256. Mrs. L. E. Pogne, Stronghurst, Ill.

257. Mr. William Pogne, Stronghurst, Ill. (In memoriam). By his wife.

258. Miss Gertrude Phelps. By her aunt, Miss E. P. Phelps.

259. Lulu E. Buchanan, Monmouth, Ill. By her mother.

260. Mrs. A. R. Cuthbert, Argyle, N. Y.

261. Mrs. Margaret H. Johnston, Cito, Pa. By the W. M. S. of the Second Cove Cong.

262. Miss Laura I. Hyson, Stewartstown, Pa.

263. Miss Mabel L. C. Keesey, Stewartstown, Pa.

264. Mrs. Ida Mahan, Creekside, Pa. By Plumcreek W. M. S.

265. Mrs. Alice Seanor, Plumville, Pa. By her daughter, Blanche Seanor.

266. Mrs. Esther Morrow, Brookline, Pittsburgh, Pa.

267. Mrs. D. H. Lash, Mt. Washington W. M. S.

268. Mrs. W. J. McGahan, Mt. Washington W. M. S.

269. Mrs. Joseph E. Lewis, Mt. Washington W. M. S.

270. Mrs. R. B. Woodworth, Mt. Washington W. M. S.

271. Mrs. Margaret Rowland. By an old friend.

272. Mrs. Edward Eiler, Pittsburgh, Pa.

273. Miss Tillie B. Walp.

274. Mrs. Sarah J. Craig, Crafton, Pa. By her children, Mr. and Mrs. W. I. Miller and W. J. Craig.

275. Mrs. Lucinda B. Blethrow, Pittsburgh, Pa. By her children and grandchildren.

276. Mrs. Jane McGill. By Dr. and Mrs. W. B. Lytle.

277. Mrs. John L. Cook, McDonald, Pa.

278. Mrs. William Hall, McDonald, Pa. By a friend.

279. Mrs. W. L. Elliott, McDonald, Pa. By her husband.

280. Mrs. B. M. McCartney. A birthday memorial by her husband.

281. Miss Wilma Harrison, Ingram, Pa. By Ingram Y. W. M. S. in memory of Miss E. Jean Harrison.

282. Miss Sarah Margaret Carman, Ingram, Pa. By Ingram Y. W. M. S. in memory of Miss E. Jean Harrison.

283. Mrs. Florence Haase, Valley Center, Kans. By Mr. and Mrs. S. E. Brown, Wichita, Kans.

284. Mrs. Anna Dague, Wichita, Kans. By the First Wichita W. M. S.

285. Mrs. C. A. Lambert, Pretty Prairie, Kans. By the W. M. S. of Pretty Prairie.

286. Mrs. J. H. Gibson, Kansas City, Mo. By Mrs. O. S. Johnston, Hutchinson, Kans.

287. Mrs. Jennie McCullough, St. Louis, Mo.

288. Mrs. H. H. McConnell, St. Louis, Mo.

289. Mrs. A. C. Davis, St. Louis, Mo.

290. Mrs. Robert Patterson, Overland, Mo.

291. Mrs. B. P. Brown, St. Louis, Mo.

292. Miss Dorothy Edgar, Coulterville, Ill.

293. Mrs. Gladys Doell Todd, St. Louis, Mo.

294. Miss Lillian Maneneau, St. Louis, Mo.

295. Mrs. Marian Dodd, St. Louis, Mo.

296. Mrs. D. M. Davis, Coulterville, Ill. By the W. M. S. Coulterville, Ill.

297. Miss M. J. Glass, Philadelphia, Pa.

298. Mrs. Ida Strong, Hoopeston, Ill. By her daughter, Mrs. Anna Cunningham.

299. Mrs. Alice McNaughton, Eden, Ill. By Eden W. M. S.

300. Miss Nancy Warwick, Aledo, Ill.

301. Miss Leota Warwick, Aledo, Ill.

302. Mrs. J. H. Brown, Rock Island, Ill. By the Kate Hill Circle of the 1st U. P. Church, Rock Island, Ill.

303. Mrs. Harriet Book Glenn, Slippery Rock, Pa. By two friends.

304. Miss S. J. Magoffin, Mercer, Pa.

305. Mrs. W. P. Gordon, West Middlesex, Pa. By Lebanon W. M. S.

306. Mrs. O. W. Raney. By Sharon Y. W. M. S.

307. Miss Mary McKibbin. By Mrs. Margaret Andrews, Chicopee, Mass.

308. Mrs. Wm. Brown of 2nd Providence, R. I. By a friend.

309. Mrs. Robert Robinson, Providence, R. I. By the Queen Esther Circle. In memory of Isabel Robinson.

310. Mrs. Jennie S. Farnsworth.

1919 Thank-Offering Concluded.

1. Mrs. T. W. Anderson.

2. Mrs. Ella Richey, Norwich, Ohio.

3. Miss Mary M. Moore, Georgetown, Pa.

4. Mrs. John A. Ingles, Shippingboro, Pa.

5. Mrs. A. C. Work, Warren, Ohio.

6. Mrs. H. M. Steele, Warren, Ohio.

7. Mrs. R. W. Firestone, Lisbon, Ohio. By husband.

8. Mrs. W. L. Ogden, Lisbon, Ohio. By husband.

9. Mrs. Ira Wallace, Lisbon, Ohio. By husband.

10. Mrs. W. J. Binsley, Lisbon, Ohio. By husband.

11. Miss Hattie Edwards, Lisbon, Ohio.

12. Miss Merle Freed, Sebring, Ohio. By mother.

13. Mrs. J. D. McKenzie, Sebring, Ohio. By husband.
14. Mrs. Jas. Earley. By husband, Sebring, Ohio.
15. Violet Ward, Sebring, Ohio. By Mr. and Mrs. S. E. McKee.
16. Mrs. J. Shaw MacLean, Cleveland, Ohio. By W. M. S.
17. Mrs. Elizabeth Campbell, Cleveland, Ohio.
18. Mrs. E. E. Coultrin, Cleveland, Ohio. By husband.
19. Mrs. C. E. Manners, Struthers, Ohio. By Miss Agnes Stewart and Mrs. Faith Cooper.
20. Mrs. A. B. Stough, Struthers, Ohio. By husband.
21. Mrs. E. A. Brownlee, Struthers, Ohio.
22. Mrs. Edith Clingin, Struthers, Ohio. By Mrs. Mary Smith.
23. Mrs. H. C. McAuley, Youngstown, Ohio. By husband.
24. Mrs. Mary Woods. In memory of son, Lieut. Chas. Scott Woods, E. Palestine, Ohio.
25. Mrs. Jennie Roberts, E. Palestine, Ohio. By friends.
26. Mrs. Kathryn A. Chamberlin, E. Palestine, Ohio. By husband.
27. Mrs. Mame A. Winter, E. Palestine, Ohio. By brother and sister.
28. Mrs. Anna Randler, E. Palestine, Ohio. By son, Geo. E. Randler.
29. Miss Nancy R. Chamberlin, E. Palestine, Ohio. By brother and sister.
30. Miss Mary Simpson, E. Palestine, Ohio. By mother.
31. Mrs. Geo. Seville. By D. C. Wills.
32. Mrs. Mary J. Neal. By Mrs. Mamie Norton and Mrs. J. Norton.
33. Mrs. Albert S. Griffen. By husband.
34. Mrs. Sarah Pultney.
35. Mrs. Lillian Hawk Dienst. By Miss Jennie D. Ross.
36. Mrs. F. G. Wright, Youngstown, Ohio. By husband.
37. Mrs. Wm. A. Thompson, Alliance, Ohio. By family.
38. Mrs. J. R. McQuigg. By daughter, Pauline.
39. Mrs. Jno. M. Fraser. By daughters.
40. Miss Grace Alexander.
41. Mrs. Margaret Hunt. By friend.
42. In memory of Mrs. Thos. Backus. By her daughter, Mrs. J. S. McBride, Lakewood.
43. Mrs. Robt. McMaster, Youngstown, O.
44. Mrs. A. H. Buehrle. By Mrs. Buehrle, Youngstown, Ohio.
45. Mrs. Jas. Hale, Youngstown, Ohio. By Mrs. R. M. Morrison.
46. Miss Elsie Mair, Rochester, N. Y. By Jno. Heslip.
47. Mrs. W. D. Howie, Fort Morgan, Colo. By Mrs. W. P. Wiegering.
48. Mrs. Elizabeth Chaffey. By W. M. S., Cleveland, Ohio.
49. Mrs. Alex Finnie. By husband.
50. Mrs. Elsa St. Clair. By 2nd Youngstown W. M. S.
51. Mrs. Frank S. Johnston, Seattle, Wash. By Mrs. D. R. Turnbull.
52. Mrs. Nettie Fox, E. Palestine, Ohio. By Mrs. W. B. Boies.
53. Mrs. Charles C. Hoffman, Birmingham, Mich.
54. Mrs. Wm. A. Groves, Birmingham, Mich.
55. Mrs. R. A. Hutchison, Brookline, Pittsburgh, Pa.
56. Mrs. E. B. Hawk, N. S., Pittsburgh, Pa. By her husband.
57. Mrs. Margaret R. Allen, N. S., Pittsburgh, Pa. By her husband.
58. Mrs. Ralph M. Johnston, N. S., Pittsburgh, Pa.
59. Mrs. D. A. McClenahan, Pittsburgh, Pa. By W. M. S.
60. Mrs. T. W. Neely, Leetsdale, Pa. By husband.
61. Mrs. David A. Woods, Leetsdale, Pa. By Mr. and Mrs. Rice. In gratitude for kindness rendered.
62. Mrs. Anna Waddell Stevenson. By husband.
63. Miss Sarah Smiley, Avalon, Pa. By Mrs. C. L. Sipe.
64. Miss Elizabeth E. Armstrong, Bellevue.
65. Miss Alice B. Dice, Bellevue. By father and mother, Rev. and Mrs. Dice.
66. Mrs. M. E. Cunningham, Emsworth, Pa.
67. Mrs. J. H. Magerry, Emsworth, Pa.
68. Mrs. J. C. McBride, Emsworth, Pa. A memorial to Betty McBride.
69. Mrs. John Garirn, Beaver Falls, Pa. By her mother, Mrs. Robt. Garirn.
70. Miss Irma G. Allen, Inglewood, Calif. By Mr. and Mrs. Samuel Reid.
71. Miss Laura Cleland, New Concord, Ohio. By Mr. and Mrs. Samuel Reid.
72. Miss Anna Dinsmore, Assiut, Egypt. By Mr. and Mrs. Samuel Reid.
73. Mrs. Minnie Leiper, Beaver Falls, Pa. By Mr. and Mrs. Samuel Reid.
74. Mrs. George W. Roe, Ellwood City, Pa.
75. Mrs. Duisa A. Randolph, Ellwood City, Pa. By Mr. and Mrs. S. S. Randolph. In memory of their son, J. Wilbur Randolph.
76. Miss Verna E. Van Gorden, Ellwood City, Pa. By the Anna Milligan Missionary Society.
77. Mrs. S. W. Woodburn, Lincoln, Nebr. By her husband.
78. Miss Mae Radway, Detroit, Mich. By friend.
79. Mrs. Harriet McClellan, Salem, N. Y. By friend.
80. Mrs. Catherine McDonald, Detroit, Mich. By friend.
81. Mrs. D. L. Curry, Birmingham, Mich.
82. Mrs. Sam Donaldson, Birmingham, Mich.
83. Mrs. Sam Reid, Clawson, Mich.
84. Miss Minnie Parker, Clawson, Mich.
85. Mrs. Robert Geddis, Royal Oak, Mich.
86. Mrs. Robert Groves, Birmingham, Mich.

87. Mrs. James Edgar, Royal Oak, Mich.
88. Mrs. Ella Crairie, Royal Oak, Mich.
89. Mrs. Joshua Nuttall, Detroit, Mich. By daughter.
90. Mrs. William Weiss. By her husband.
91. Mrs. Peter Blasdale. By Mrs. Robt. J. Hutton.
92. Mrs. Arthur Billings. By the W. M. S.
93. Mrs. Jas. Warren. By her husband.
94. Mrs. Joseph Hammerle, Brookline, Pittsburgh, Pa.
95. Mrs. Phil M. Sharp, Steubenville, Ohio.
96. Miss Cora E. Ralston. By Mrs. Elizabeth J. Brownlee.
97. Miss M. K. Prentiss. By her mother, Mrs. B. F. Prentiss.
98. Mrs. Eliza I. Clark, Steubenville, Ohio.
99. Mrs. Laura B. Wylie, Steubenville, O. By Mrs. Eliza Clark.
100. Miss Alda B. Manor, East Liverpool, Ohio. By J. W. and Jennie Manor.
101. Mrs. W. W. Hickey, East Liverpool, Ohio. By friend.
102. Mrs. Sarah Van Fossan, East Liverpool, Ohio. By friend.
103. Miss Josie McLane, East Liverpool, Ohio. By family.
104. Mrs. John W. Vodrey, East Liverpool, Ohio. By her husband.
105. Miss Cora Allen, East Liverpool, Ohio. By father.
106. Mrs. D. M. Ogilvie, East Liverpool, Ohio. By her husband.
107. Mrs. Effie Fisher, East Liverpool, Ohio. By husband.
108. Mrs. Elizabeth Foutts, East Liverpool, Ohio. By son.
109. Mrs. P. N. McLean, East Liverpool, Ohio. By a friend.
110. Mrs. D. A. Mackintoch, East Liverpool, Ohio. By Mrs. Nancy Rankin.
111. Mrs. J. C. Mackintoch, East Liverpool, Ohio. By Mrs. Nancy Rankin.
112. Mrs. Mary Warner, East Liverpool, Ohio. By Mrs. Nancy Rankin.
113. Miss Nelle Ogilvie, East Liverpool, Ohio. By Mrs. Nancy Rankin.
114. Miss Emma Adams, East Liverpool, Ohio. By a friend.
115. Mrs. M. D. McCutcheon, East Liverpool, Ohio. By husband.
116. Miss Jennie Manor, East Liverpool, Ohio. By Rev. and Mrs. C. S. Manor.
117. Miss Bertha Azdell, East Liverpool, Ohio. By Mrs. P. N. McLean.
118. Mrs. Marietta Hood, East Liverpool, Ohio.
119. Mrs. Rebecca Mackintosh, East Liverpool, Ohio. By friend.
120. Mrs. Adda McLane, East Liverpool, Ohio. By a friend.
121. Mrs. Harriet Metz, East Liverpool, Ohio. By Mr. and Mrs. L. H. Harper.
122. Mrs. Carrie Metz Harper, East Liverpool, Ohio. By Mr. and Mrs. L. H. Harper.
123. Mrs. Elizabeth Metz Kerr, Fresno, Calif. By Mrs. Harriet Metz.
124. Mrs. Amanda Derrington. By Mrs. Harriet Metz.
125. Mrs. Martin T. Abbott, Wellsville, Ohio. Gift from Wellsville W. M. S.
126. Mrs. Lucien F. Burriss, Wellsville, Ohio. Gift from Wellsville W. M. S. as an appreciation for faithful service as treasurer of Society.
127. Miss Elizabeth McIntosh. By Mrs. Nancy Rankin.
128. Miss Helen Mackintosh, East Liverpool, Ohio. Gift from Mrs. Nancy Rankin.
129. Dr. Jennie B. Prentiss, Steubenville, Ohio.
130. Mrs. Adaline L. Goodlin, Wellsville, Ohio. Gift from Wellsville, Ohio, W. M. S.
131. Mrs. W. B. Thomas, East Liverpool, Ohio. Gift from Y. W. M. S.
132. Miss Jennie E. Graham, Carrollton, Ohio. In memory of father and mother, James and Jane Graham.
133. Miss Maude Wright, Carrollton, Ohio.
134. Mrs. Mary M. Hood, Toronto, Ohio. In memory of her husband.
135. Mrs. Allie McClelland, Toronto, Ohio. Gift from husband.
136. Mrs. James Shelly, Toronto, Ohio. By her husband and sister, Miss Minnie Shelly.
137. Mrs. Sarah Densmore, Toronto, Ohio. Gift from Richmond, Ohio, W. M. S.
138. Mrs. Emaline Allison. Memorial from Richmond, Ohio, W. M. S.
139. Miss Myra Calvin, East Liverpool, O.
140. Mrs. Pollock Thompson, East Liverpool, Ohio.
141. Mrs. T. A. McCullough, Steubenville, Ohio. By Dr. L. B. Peterson.
142. Mrs. Mary J. Reed, Steubenville, Ohio. By Mrs. L. B. Peterson.
143. Mrs. Luella McKeever, Steubenville, Ohio. By her daughter, Mrs. J. E. McGowan.
144. Miss Charlotte Shanks, Steubenville, Ohio. By Miss Eleanor Alexander.
145. Miss Nellie Smith, Steubenville, Ohio.
146. Miss Cora M. Floyd, Steubenville, O.
147. Miss Mae Alexander, Steubenville, O.
148. Mrs. J. E. McGowan, Steubenville, O. By Mrs. H. T. McLaughlin.
149. Mrs. S. E. McCrory, Sterling, Kans. By children.
150. Mrs. J. M. Skiles, Pittsburgh, Pa. By friend in memory of her mother.
151. Miss Sara Thomas, Pittsburgh, Pa. By friend.
152. Mrs. Harriet C. Armstrong, Pittsburgh, Pa. By friend.
153. Charlotte Phipps. Memorial of Mary Anna Phipps.
154. Mrs. Nellie Gregg. By Crafton Heights W. M. S.
155. Miss Grace E. Aldrich. By her sister, Swissvale, Pa.
156. Mrs. Anna M. Linton, Pittsburgh, Pa. By husband.
157. Mrs. Horace M. Cowan, Wilkinsburg, Pa.

158. Miss Margaret Gordon, Greenville, Tenn.
159. Miss Florence M. Jones.
160. Miss Helen J. Martin, Cairo, Egypt.
161. Miss Mary Eloise Johnston, Long Beach, Calif. By her aunt, Mrs. Ella Jordon.
162. Mrs. Edith Cathcart, Seattle, Wash. By aunt, Mrs. Ella Jordon.
163. Miss Ethel B. Pinkerton, Los Angeles, Calif. By Mr. and Mrs. A. J. Taylor.
164. Letitia A. Van Slyke, Yakima, Wash.
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166. Mrs. Samuel Irvine, Seattle, Wash. By First Seattle W. M. S.
167. Mrs. Mary McElwain, Seattle, Wash. By First Seattle W. M. S.
168. Mrs. W. A. Findley, Seattle, Wash. By First Seattle W. M. S.
169. Mrs. Joseph P. Tracy, Seattle, Wash. By First Seattle W. M. S.
170. Mrs. John Forester, N. Seattle, Wash. By husband.
171. Mrs. W. L. Mortland, Everett, Wash. By Mr. and Mrs. Harry Cook.
172. Mrs. J. W. McClenahan, Chicago, Ill. A gift from the W. M. S.
173. Miss E. I. Kerr.
174. Mrs. Samuel Holmes, Philadelphia, Pa. By Sabbath School Class.
175. Mrs. J. E. Stoops, Slippery Rock, Pa. By husband.
176. Mrs. W. P. Martin, Emlenton, Pa.
177. Mrs. Hartly White, Grove City, Pa.
178. Mr. James M. Miller. (In memoriam). By daughter, Mrs. W. E. McKee, New Castle, Pa.
179. Mrs. F. C. Lowell, Buffalo, N. Y. By husband.
180. Mrs. S. L. Cuddy, Pittsburgh, Pa. By husband.
181. Mrs. Elizabeth Davis Toner. (In memoriam). By daughter, Mrs. E. N. Hunting.
182. Mrs. William S. Hackett, Wilkinsburg, Pa.
183. Mrs. Herbert Patterson, Wilkinsburg, Pa. By Mrs. Wm. S. Hackett.
184. Miss Elizabeth M. Donaldson, Wilkinsburg, Pa. By Mrs. Wm. S. Hackett.
185. Miss Sara J. Whitten, Wilkinsburg, Pa. By Mrs. Wm. S. Hackett.
186. Miss Jean E. Crosbie, Wilkinsburg, Pa. By Mrs. Wm. S. Hackett.
187. Miss Elizabeth T. Russell, Wilkinsburg, Pa. By Mrs. Wm. S. Hackett.
188. Mrs. Marie H. Gilliland. By herself.
189. Flora B. Torrence, Boise, Idaho.
190. In memory of Bruce Say, Algie Sloan and Detmar Meals, who made the supreme sacrifice in France and Owen Miller, a severely wounded soldier. By the W. M. S., Eau Claire, Pa.
191. Mrs. Jennie S. Ritchie. By Mrs. W. P. Wiegering.
192. Mrs. W. B. Pollock, Canonsburg, Pa.

LIFE DIRECTORS.

$300.00 Each.

ACTIVE ROLL.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. A "D. S. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
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18. Ruth Miller Lowman. By her mother, Mrs. T. T. Lowman.

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7. Mr. and Mrs. Daniel Cleary. By their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingham Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.
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10. Miss Anna McCourt, Pittsburgh, Pa. By her sister, Mrs. Samuel Boal.
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12. Mrs. Margaret McClenaghan. By Mr. J. G. McCrory, New York.
13. Mrs. William Agnew Morrison. By her son and daughter, J. Homer Morrison and Mrs. Gertrude Krill, Struthers, Ohio.
14. Mrs. E. J. McPherson, the first President of the Women's Board.
15. Dr. John MacDonald Russell. By his sister, Mrs. T. T. Lowman.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "PRESS THROUGH."
AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eva Johnson, Henderson, N. C.
Miss Minnie E. Beatty, Chicora, Pa.
Miss Mary E. Baird, Zagazig, Egypt.
Miss Davida Finney, Monsourah, Egypt.
Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Down, Ireland.
Miss Margaret Fehlman, Gurdaspur, India.
Miss Irma G. Allen, Fresno, Calif.

NEW YOUNG WOMEN'S SOCIETIES.

Butler Presbyterial, 2nd Butler Girls' Missionary Circle, 10 members, President, Mrs. A. J. Eury.

Ohio First, Frenchburg, Ky., King's Daughters' Circle, 14 members.

Allegheny Presbytery, North Allegheny Y. W. M. S., 16 members, President, Miss Margaret Luchsinger.

Aspinwall Junior King's Daughters, 8 members, Leader, Miss Jean McMoran.

Kiskiminetas Presbyterial, Freeport Y. W. M. S., 8 members, President, Miss Elizabeth Artman.

2nd Kittanning Y. W. M. S., 17 members, President, Miss Hazel Gibson.

Arkansas Valley, Lois M. Buchanan Mission Circle, Arkansas City, 25 members, President, Mrs. A. P. Turner.

THE WIDENING CIRCLE.

You noticed some months ago that a society for Young Women had been organized at Toledo, Iowa, at the Sanatorium, a society made up of Indian girls who are in this institution for their health.

The missionary's wife, Mrs. Smith, writes that because of the extreme weather this winter it has been difficult to hold the meetings. Most of the members of this society are bed-patients taking the fresh air cure. The Secretary, Nettie Standingbear, is quite ill now. The last meeting they held was on the sleeping porch beside Nettie's bed. Nettie's ambition is to be a missionary if she recovers her health. In the face of the facts, is there any reason why most of our young women cannot regularly meet in the missiony meeting, there becoming inspired to do Christian service? They are planning to organize a prayer circle at the Sanatorium. There is a desire that the young women remember Nettie and her invalid associates in their prayers.

And now there is a Young Women's Society in our mountain school, Frenchburg. Our Freedmen schools have had organizations for some time; likewise, Egypt in its higher schools. Are these facts not an incentive to better service? When India's girls are allowed to grow into young women before marriage, perhaps the Young Women's organization can girdle the globe so far as our Church is concerned.

"PRESS THROUGH."

Some generations ago, a clan over in the Old World chose a motto for its coat of arms. It was a people of firm determination as is evidenced by its choice of words, "Press Through." Its descendants, who have fitted into different niches in the New World's opportunities, have not lost the characteristics of their fathers. Is not this motto a worthy one for our Young Women for the coming year?

The world, new and old, is in a state of unrest. It is seething, boiling, unsettled. Life is troubled. The need is for some one to calm the hot heart, to soothe the throbbing brow, to steady the restless feet.

Nineteen centuries ago One spoke to the demon possessed and he was freed. He touched the palsied one and he arose and walked. He spoke to the dead and he lived again. The troubled waters quieted and the storm ceased at His command, "Peace, be still." Can the spirit abroad today be likewise quelled?

The Church is Christ's representative among men. It exemplifies the principles He enunciated. The task of reaching the hearts of men with the message is not easy. Obstacles stand in the way. It is the business of the church to press through the difficulties. These barriers are the ignorance and the prejudices of men. And, oh the men! One billion in the darkness of heathenism! Fifty-eight million in our own land in rebellion, open or passive, to the church! Twenty-seven million young people under twenty-five years of age of Protestant parentage outside of the Sabbath School!

Does not the church have an unparalleled opportunity to go forward? Now is its time to present the program of peace. It cannot afford to wait for one year. It may mean that much pressure must be brought to bear on the careless or indifferent professed followers of Christ. This is no time far a slacker. Such a person in the church is infinitely more of a menace than the slacker in military service, although the latter is a despicable character.

Is it not the crucial time for the young people of the church to arise in their power? They are strong, vigorous, ready for the hard test—or should be. Our young women hold a place that is not duplicated. From them an influence radiates which will determine not only the character of the nation, but of the Church of Christ. Part of this power lies in the use they make of their missionary opportunity as workers on the field and as right hands at the home base. The right thing for these young women to do is to say with Paul, "This one thing I do," and act on the resolution.

Do young people have an easy time when they decide on the right course? Not necessarily. Vigorous work must be done. They must press forward and through and on. The principal thing is for each one to "have faith that right makes might, and, in that faith, dare to do your duty as you understand it."

—IDA B. LITTLE.

My dear young friends:—

I have always thought that the workers supported by the Young Women's Missionary Society were specially fortunate in many ways, and I must say that to have the actual experience of being your representative is a pleasure indeed.

It makes me long for the time to come when I can be back in the land of my adoption telling the Story of Hope to my Punjabi sisters.

I think of India every waking hour I am sure, and I wish that you would pray that I may not be hindered in any way from going this fall if that be the place where He would have me be.

I am the seventh of a family of nine children, born and reared on a farm. I never cease to have a feeling of pity for the child who has never known what it is to be one of the rollicking children of a large family. We never lacked in numbers; we had no need to wait for outsiders to brighten up our family circle.

How we enjoy hearing our city cousins tell about the pleasures they had in spending a month or two out on our farm during the summer! There seemed to be no limit to the numbers that our house would accommodate. It was a mutual benefit; the city cousin taught us many a useful lesson while he in turn had to learn to "give and take" or it was not a very pleasant place for him.

I cannot tell when I first had the desire to do special work for my Master but I am certain that the longing never ceased after I came under the influence of an evangelist when I was a young school girl.

When I was in school work just a few years before the way opened up for me to go to a foreign field. I remember of saying to one of my fellow teachers on a Monday morning, "Mattie, how I wish I could do the same kind of work today that I did yesterday; sometime in the near future I will have taught my last day of school."

When all the good-byes had been said and we were really on our way to India, my joy knew no bounds. That was a month of sweet fellowship; and then you have my sympathy, my dear young friend, if you never have had, or never expect to have the pleasure of being admitted into the India Mission Family. (Egypt and Sudan may be quite as good, if in doubt, try one of them and then we will compare notes).

Near the close of my first year I began to be concerned about my location; I thought if I should be sent to a station where there were no children that life would scarcely be worth living. I made that burden of my prayer—that I might be sent to a camp where there would be at least one child. I often smile to myself when I think of the answer to my prayer. I was sent with the McKelveys who had three children. Morgan himself was worth a half dozen ordinary ones.

All my troubles seemed to roll off my back when I returned to camp after a day's work and had a romp with those three children.

Later the Laings came to live in the house with us bringing a month-old baby. When my health began to fail so that I was unable to be in camp, it was Kenneth who did more to brighten my hours than any other person.

I wonder how many of you have ever cried of sheer joy? So many people cannot understand how we can be happy away from our own relatives especially when sickness overtakes us. Well, let me tell you that I know what it is to just be surrounded with the kindnesses of my fellow missionaries. When I was unable to leave my room for several weeks, I have just been so overcome that I actually shed tears of joy. Someone would run in to do something for me or to tell me a bit of news and perhaps would be gone in a few moments, but I had plenty of food for thought. I never ceased to wonder how they thought of doing so many things for one. If you have any fears, dear girls, rest assured that you will never find a situation so desperate that the love of your fellow missionaries will not help you to come out unscathed.

You who have tried work in the homeland—and it is a pleasure I am sure—I would not say that you lack splendid opportunities, but compare with it the pleasure of taking the message to village women who welcome you as a dear sister, or a daughter, when once they feel that you are their very own. Often the one who gives you the best "Punjabi hug" is the one who lifts up her loose garment with a flourish and says, "Here, what would you do for this?" She shows a body which is almost raw with itch but we tell her of a simple home remedy and take courage.

It is nothing unusual to have three or four invitations to come to the different homes in some houses we would have an audience of fifty or more. I have seen them that eager to hear that they crowded around in such numbers and made so much noise trying to get a place, that they almost defeated their own purpose.

Then to have the joy of selling the Word! I just long to have a well filled book-bag in my hands—that will be joy enough for me. I have sold as high as thirty-five Scripture portions during one forenoon's work.

Yours for India,
MINNIE E. BEATTY.

Miss Beatty is one of our Young Women's Special Workers. At present in this country at Karns City, Pa.

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FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

A cable received gives us the cheering information that the Misses Broyles, Lincoln and Zink reached India in safety February 29. Another instance of answered prayer.

A letter from Dr. Grant, of Tanta Hospital, says that the furniture, operating room table, etc., arrived in good condition. During the first year of the war societies and individuals sent us quite a number of articles intended for the equipment of Tanta Hospital, such as shirts, pillow cases, sheets, towels, etc. A list of the donors has been kept and also of the articles received. You will be pleased to know that that box is now on its way and will help out in the present emergency. The hospital was closed during all this time, and the freight rates were so prohibitive that it was thought best to keep them here until the new hospital was opened. We have received a money order for $25.00 from a Sabbath School Class to be used for the equipment of Tanta Hospital. This is the first that we have received in response to the article in the March number of the Magazine. Estimates are being received for the equipment that is to be purchased in America. We hope soon to have the necessary money on hand.

A fire-proof safe for the Girls' School at Khartum North is also on its way across the briny deep. In response to the appeal in the Magazine a Communion Set has been forwarded by a congregation who had installed an individual Communion Set. To all of the foregoing donors is expressed our hearty thanks and grateful appreciation. The Book says that your heart is where your treasure is, so every individual or society that sent anything to any part of our work sent with the gift their hearty interest in the work and many a prayer for its success.

We regret to be obliged to report two resignations from Egypt. The first is that of Miss Ruth Eddy who was sent out as a graduate nurse to work in Tanta Hospital. The war having caused building operations to cease, the hospital was closed until after the armistice, the Mission therefore loaned Miss Eddy from August, 1917 until July, 1918 to the British Y. M. C. A. for work in Jerusalem. While there the American Red Cross found out how capable she was and urged her to take an appointment which she at first refused to accept hoping to go back to Egypt to labor in Tanta Hospital. Meanwhile the Missionary Association decided that it would be better not to have trained nurses as regular missionaries in Egypt. Upon hearing this action Miss Eddy felt clear to accept an appointment from the American Red Cross and is now in charge of a hospital in Tripoli, Syria. She accepted this position very reluctantly; her preference being for our work in Egypt. Her resignation to the Mission and our Board followed. We very much regret the necessity of taking the name of this valuable worker off our roll, but feel that she is serving the Lord in the hospital in Tripoli even if we cannot have her in Tanta. We pray for a blessing upon her efforts wherever she may serve.

The second resignation is that of a young lady missionary who made the acquaintance of a young Englishman when he was working for the Y. M. C. A. in Alexandria. He is now studying for the ministry in a Congregational College in England. The time of the marriage is not yet announced but she felt it her duty to advise us early.

A recent letter from Miss A. Y. Thompson tells us that Miss Florence Hutcheson is ill in Tanta Hospital with something like a mild form of typhoid fever and it is very probable that she will be ordered home to America on account of health.

A cable was received a day or two ago giving us the sad intelligence that Miss Davida Finney had sailed from Egypt on March 1, having been ordered to America on account of health. Pray for the restoration of both of these workers and for the safe journey of Miss Finney.

We are still anxiously looking for applications from young people who are willing to volunteer for life service in the foreign fields. Surely there are others from whom we have not yet heard. The largest party we ever sent was elected in 1919 numbering 18. Surely we do not want to send out less in 1920. If you could only read some of the letters from the Mission expressing their gratitude at the reinforcements you would be eager to go where you are so earnestly longed for.

Cables have been sent to our three fields asking for Annual Reports of the women's work. Estimates have been received for work in the Sudan for the ensuing year. Of course they are largely increased but that is what we expect in these days. We are praying now and confidently expecting that all Societies will increase their contributions to the Foreign work on account of increased prices of every kind of material and food that is used.

Pray for a blessing upon our New World Movement, for the men at the head who have the immediate responsibility, for the teams that are visiting every presbytery setting forth the Movement and the needs of the work, and for the sum asked for—$16,715,208. Pray for the Canvass department and for the various congregational committees of every church, that will be out by the time this Magazine reaches your hands, soliciting subscriptions. Pray that hundreds more may sign cards pledging themselves to give the Lord one-tenth of their income. Pray that the young life of our church may be consecrated to service, home and foreign. Pray that a rich blessing may be upon the head of every pastor with the responsibility that he has for doing his part in the success of the New World Movement. Pray for the Interchurch World Movement, that the more than a billion of dollars that it is asking for may come into the treasury.

Pray for a blessing upon the coming Convention, that every officer and delegate may go in the fire of the Spirit, that we may have the very best Convention because the most Spiritual we ever had.

STUDY FOR THE MONTH.

MAY.

Foreign Missions:

"A CRUSADE OF COMPASSION."

I am the Lord and there is none else, there is no God beside me: I girded thee though thou has not known me: that they may know from the rising of the sun and from the west that there is none beside me: I am the Lord and there is none else. Isaiah 45:5-6.

Chapter 5—The Near East.

By Mrs. J. P. White.

Scripture—

Roll Call—Give your idea of America's problem.

Prayer—For the Christian Reconstruction of the Near East.

Topics for Study—

1. The Evil Eye in the Near East.
2. The American Mother; the Mohammedan Mother—a Contrast.
3. The Relation of Medical Missions to the Home.
4. Life Saving Stations.

Home Missions:

"CHRISTIAN AMERICANIZATION A TASK FOR THE CHURCHES."

Chapter 5—The Path of Progress.

By Mrs. T. C. Atchison.

"Democracy is the Christian Valuation of Human Life."

Bible Lesson—Matthew 9:36-38.

Topics for Study—

1. Americanization a Growth.
2. Agencies of Progress.
3. Christianity's Part in the Forward March.

To live in one of these foreign communities is actually to live on foreign soil. The thoughts, feelings, and traditions which belong to the mental life of the colony are often entirely alien to an American. The newspapers, the literature, the ideals, the passions, the things which agitate the community, are unknown to us except in fragments.

—Robert Hunter.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1112 South Avenue, Wilkinsburg, Pa.

There has been an epidemic of measles at Thyne Institute, Chase City, which has kept many children from the lower grades out of school. None of the students have had Influenza, though the white schools had to be closed on its account. 86 children have taken cooking lessons and 90 sewing this month. Each department reports good work being done.

Henderson has been hard hit by Influenza. There were 25 students and 3 teachers ill at the same time. Dr. Cotton's whole family were down at one time. All have recovered and there were no deaths.

Mrs. Rachel Tarter, the advanced sewing teacher has been chosen to represent the department at the Convention in Youngstown in May.

Bluestone received 3 packages of clothing during the month from Eau Claire, Iowa, and Monroe, Iowa, and Bellefontaine, Ohio. Sewing grows more interesting every day to the children. They are grateful to the good friends of the North for their timely help in the matter of clothes. Many have thus been able to attend school.

Both Athens and Townsville report unusually cold weather, and the demand for clothing very great at all the stations where this help is needed.

From Cutler, Ill., Y. W. M. S. was received a package of much needed pillow cases for Miller's Ferry. These are most acceptable as all bed linens were burned. We are grateful indeed to these dear girls and know they are happy in thus remembering and working for their unfortunate sisters of the Southland.

Mrs. Ella C. Houston, of Columbus City, Iowa, contributed a nice sum for the benefit of the fire sufferers. The generosity of our friends to the Miller's Ferry sufferers is worthy of note and we are most grateful.

Another beautiful gift comes in a check for one hundred ($100) dollars, from Mrs. T. T. Lowman of the First Church, Wilkinsburg. This is given to furnish two rooms when the dormitory shall be rebuilt—one "in memory" of Miss Elizabeth Weaver, one of her companions in the Orphans' Home Board work and the other a tribute to the esteem with which the services of Mrs. Sarah Aul, of the same board is held. Of Miss Weaver it may be said, "She was faithful unto death, henceforth there is laid up for her a crown of life."

The contributors to the furnishment of rooms in the burned building, will all be remembered and honored when the new dormitory is erected.

This department has been most unfortunate in its loss by fire and while insurance has been received in full, the sharply advancing prices of everything implies that the same buildings can not be duplicated for less than three times the cost. Societies please take note and make contributions as generous as possible.

POSTERS! POSTERS!

THIS IS THE LAST CALL TO SEND YOUR POSTERS FOR THE POSTER EXHIBIT AT WOMEN'S GENERAL MISSIONARY SOCIETY CONVENTION AT YOUNGSTOWN, OHIO, MAY 14-17, 1920.

POSTERS ON ANY SUBJECT PERTAINING TO THE WORK OF THE WOMEN'S GENERAL MISSIONARY SOCIETY. ONLY CONDITION IS THAT THEY MUST HAVE BEEN USED IN THE CHURCH OR SOCIETY. SEND BEFORE MAY 10 TO MRS. MARY CLOKEY PORTER, WOMEN'S BOARD ROOMS, PUBLICATION BLDG., 209 9th STREET, PITTSBURGH, PA.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkinsburg, Pa.

Rev. R. G. Smith reports from Tama for the month of March, 250 visits and 300 hours spent visiting in camp. Number of families on reservation, 65; number of Sabbath School scholars in Sanitarium, 50; in reservation, 12; preaching service, 8; Sabbath School sessions, 8; Junior Missionary Society, 8.

We had two weddings this last month, one of our Christian girls was married to an Indian from Winnebago.

We are still having splendid crowds at the Mission. The Stereopticon is doing a great work. Lantern slides for the three stations would be a great help to our missionaries and a splendid way to tell the Bible stories to our Indians.

It costs two dollars to rent slides for each lecture. Would you not like to help tell the story?

The Bible picture charts occupy an honored place on the walls of many of the homes. We hung one up in the old chief's home the other day.

Warm Spring. Rev. H. T. Jackson reports 77 pastoral visits; number of Sabbath School scholars, 105; average attendance, 101; preaching services, prayer meetings and testimony, 10; Sabbath School sessions, 5; offerings of congregation, $7.50; of Sabbath School, $5.47.

Donations for Warm Spring during January, 1920: Clothing (including several nice children's dresses) and beautiful calendars, Mrs. Emma Fulton, Pullman, Wash. Picture Roll and other supplies, Primary Department, Pullman, Wash. Box of supplies from Christian Culture Class, Connellsville, Pa. Excellent quilt pieces, Mrs. Adam Miller, Greenville, Pa.

Donations, February: 1 year's subscription to Youths' Companion by Mr. Cyrus Walker, Albany, Ore. Magazine and papers, Miss E. Sawyer, Pittsburgh, Pa. 3 pairs woolen socks, Mrs. M. C. Harper, Wilkinsburg, Pa. Quilt pieces, Mrs. J. G. Cunningham, Boise, Idaho.

It is gratifying to note that we have reason for thanksgiving and encouragement in answer to prayer. All the government employees continue to attend our night service, with one exception. Last Wednesday evening at the meeting for prayer and Bible instruction ten or twelve boys and girls, also two employees expressed a desire to be Christians and asked for our prayers.

At the request of the leader of the Shakers I gave a Bible to be used in their services which is an unusual occurrance.

I am starting tonight for Portland to attend the meeting of Oregon pastors for the consideration of the Interchurch Movement. We have not had any Influenza on this side of the river, hence our regular activities have not been interrupted.

Rev. W. A. Matthews, Simnasho, Oregon. We have been under quarantine for almost three weeks because of another outbreak of the Influenza. Unlike the epidemic of 1918 we had comparatively few deaths—one young mother and two small children. Another death occurred during the month, that of an old man who must have been in the neighborhood of 100 years old. He was a great, great grandfather.

We were not allowed to hold services on the 15th and 22nd. Our average attendance for the other three Sabbaths was 63.

We have had three weddings, one of which was a double wedding. Two sisters, both Simnasho girls were married to two men from Mr. Jackson's district.

Number of pastoral visits made, 73; preaching service, 3; Sabbath School sessions, 3.

We have had very nice weather during the month, and the roads have been much better than they usually are during the month of February. We have been about a good deal and have been able to make the trips with comparative ease.

The following is a letter received from one of our Tama boys:

Haskell Institute,
Lawrence, Kans.,
January 22, 1920.

Dear Mr. and Mrs. Smith:—

Your kind letter was received last night which of course was very glad to get. I wrote a letter to you some time ago, but I know you are a very busy people, and so don't blame nothing.

I can readily say that we are all well and I presume every one of us Mesquakies here at Haskell are doing fine in each of our particular kind of work, for I meet every one at least once a day and always see them with gleaming eyes of joy. Certainly they enjoy the great privileges such as we have.

One of my happiest moments of life here at Haskell was once at the Y. M. C. A. meeting when the leader asked the whole audience, that "if anyone wish to become a Christian or at least try to live an honest clean life from now on," to stand up at our places. Many of the boys and girls stood up and I myself stood up and I cast my eyes along the isles I saw all of the Mesquakie boys and girls standing up and I thought to myself, "Thank God I'm not the only one of the Mesquakies to stand up." I know it's a hard fight, especially in Reservation, but if good is good lets pray that we may have a strong influence among Mesquakies and lets watch the Mesquakies gradually come into the higher ideals of life.

Yes, my artificial arm was here sometime ago and I am now making good use of it. I can now do many things of which I couldn't before, and it also adds to improve my appearance.

Yes, my father has written to me many times and admitted that my grandmother is very lonely and she herself is expecting any day to follow my grandfather. They have tried many ways to comfort her and make her last few days happy ones.

I have heard that there has been a considerable rumor about me being led into a wrong path. I must now confess that I did one mean boyish prank. I went away from here without the Superintendent's consent. I first told him I needed a vacation during the Christmas holidays, but he absolutely refused, but regardless of his refusal I went any how and went to Mayetta, Kans., to visit my best Pottawatomie friends and came right back to school in time. I never lost out anything, if I did I could easily catch up. And so if anyone trys to tell you about it, just smile and listen how big it has grown.

The weather has been exceedingly cold so far this month, but today the sun is out and the day seems warmer. I hope it will continue.

There is going to be a basket ball game tonight at our "gym." Our team will be against the Kansas City Athletic Club. So far this season our team has been victorious and I hope they will continue to win all the scheduled games.

I believe I had better bring my letter to an end, as I might tire you of reading it.

Give my regards to every one. Remember me to my folks and my poor old grand-mother, give her a kind word for me.

A kindest regards and wishes to you both and adding that I am,

Your dear friend,
Geo. Y. Bear.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians two or three,
Had met to pray and hour."

Pittsburgh, every Tuesday, 10 A. M., Publication Building.
Philadelphia, first Tuesday, 2:30 P. M., 2nd U. P. Church.
New York, first Tuesday, 2:30 P. M., Room 824, Presbyterian Bldg., 156 Fifth Ave.
Chicago, second Tuesday, 12 noon, Eleanor Club Assembly Room, Stevens Bldg., 17 N. State St.
Monmouth, second Tuesday, 4:00 P. M., Y. M. C. A.
Cleveland, second Tuesday, 2:30 P. M., Old Stone Church.
New Castle, Pa., first Tuesday, 2:30 P. M., First U. P. Church.
San Francisco, first Tuesday, 1:30 P. M., First U. P. Church.
Cambridge, Ohio, second Tuesday, 2:30 P. M., First U. P. Church.
Los Angeles, first Monday, 10:00 A. M., First U. P. Church.
Youngstown, Ohio, first Tuesday, 2:30 P. M., Tabernacle U. P. Church.
Xenia, Ohio, first Tuesday, 2:30 P. M., First U. P. Church.
St. Louis, first Tuesday, 2:00 P. M. Y. W. C. A.
Washington, D. C., first Tuesday after first Wednesday, Church Parlors.
Belle Center, Ohio, every Tuesday, 2:30 P. M., in the homes.
Keota, Iowa, every Tuesday, 2:30 P. M., in the homes.
Princeton, Ind., every Tuesday, 2:30 P. M., in the homes.
Detroit, Mich., first Tuesday, 2:30 P. M., in the homes.
Butler, Pa., first Tuesday, 10:00 A. M., First Church.
Albany, N. Y., every Tuesday, 3:00 P. M., Church Parlors.
Spokane, Wash., first Tuesday, 10:00 A. M., The Cresent, Hopkins Room.
Rock Island, Ill., first Tuesday, 3:00 P. M., Y. W. C. A.
Albany, Ore., second Tuesday.
First Toledo, 10 A. M., Tuesday, Pastor's Study.

Every Tuesday, 10:00 A. M. The hours of prayer for individuals and prayer groups.

Sidney Presbyterial reports one Tuesday Prayer Group, also an observance of the 10:00 o'clock hour on Tuesday morning in every society in the Presbyterial but one. This result has been brought about through the untiring efforts of the chairman of the "407" Committee of the Presbyterial.

The tide of prayer is surely rising in our United Presbyterian Church.

Another Presbyterial President is also starting out to plan her program for October, but her first effort is to enlist the women in observing the 10:00 o'clock hour of prayer on Tuesday and to use the Prayer Cycle.

QUESTIONNAIRE.

Let me call your attention to the list of questions on the page of Plans and Problems. Do not fail to answer the questions.

We want the information. Will our societies respond to a general request through the Magazine?

The past two weeks I have been with Dr. Scouller of Philadelphia, and Dr. G. W. Sowash of the Sudan holding New World Movement Institutes in Second and Illinois Synod. We had good attendance and a deep interest was manifested.

Especially rejoiced at the eager interest of our women and their many questions concerning the work of the Women's General Missionary Society. Let us all by our prayers and labors and gifts complete the whole task of the New World Movement.

"Double Our Membership"

1919	1920
42428 x 2 =	84856

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary **205 Lexington Ave., Aspinwall, Pa.**

JUNIOR EXHIBIT.

All articles for the Junior Exhibit at the Women's General Missionary Society Convention should be sent to Mrs. J. A. Burns, 1813 Oak Hill Avenue, Youngstown, Ohio, and should be sent so as to reach her by May 10th.

Dolls, quilts, work bags, baby slips and dresses, marbles in bags, small cakes of sweet soap, toys, etc., may be sent, but do not send scrap books or picture cards. These latter may be made and sent direct by the societies to any mission station and hospital under care of the Women's General Missionary Society and when sending them be sure sufficient postage is paid to carry them to their destination.

Mark all packages carefully with name of sender, so full credit can be given in the July issue of the Junior Magazine.

1920—1921.

The first of April marks the beginning of a new year for our Junior Societies. We do not now know what the records of 1919-20 will show, but we do have it entirely in ourselves to determine that the record gathered next April will be far ahead of that of this year.

Every Presbyterial on the Honor Roll for 100% organization in the Women's Missionary Societies should see that they are on the Honor Roll for 100% Junior organization. As has been said before, our Juniors do not thrive so well as "orphans" but need to be "mothered" by the women, so we now, at the beginning of this new year, ask your cooperation and interest.

An important feature of the Annual Convention is the awarding of the beautiful Junior Banner to the Presbyterial making the highest average in the six points of efficiency required, and, lest there may be any societies not familiar with these six points let us repeat them:

1. A Junior Society in every Congregation.
2. A 10% gain in the membership of the Presbytery.
3. Every society must contribute to W. G. M. S. Work.
4. Every society must give a Thank-Offering.
5. Every society must report to Presbyterial Junior Secretary on time, April 5th.
6. Every Presbyterial Junior Secretary must report to General Secretary on time, April 15th.

Will you please keep these six points before you this year that we may have uniform object and goal for which to work, and help the Juniors to do their full share in the big task of the Church, that of World Evangelization.

MISCELLANEOUS GIFTS.

December 1, 1919 to January 31, 1920.

A friend	$ 44.55
Friends	20.00
Sale of Cook Book	5.00
Class 57, 6th Church, Pittsburgh	176.28
Refunds	295.29
Agnes and Howard Harlan	50.00
King's Daughters' Class, Fowler, Cal.	6.60
C. E. S., First, Seattle	13.50
Warmspring Cong.	19.50
Warmspring Sabbath School	7.50
Y. W. M. S., Fairview	15.00
Women's Bible Class, Pawnee	10.00
W. M. S., Lisbon	50.00
Miss Myrtle Davis	15.00
Three Friends	13.00
Mrs. J. H. Stavely	50.00
Mrs. J. R. McCune	600.00
Miss M. McClester	50.00
J. M. S., First, Buffalo	10.00
Oil City Congregation	150.00
Refund	4.00

Mrs. J. B. Hill,
Treasurer.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

The supply of all mission study books for 1919-1920 is completely exhausted and no more orders can be filled.

The announcements for the 1920-1921 books are at hand. The women's foreign study book is written by Mrs. Helen Barrett Montgomery, with whose former books all students of missions are familiar. The subject is, "The Bible and Missions." Postpaid, paper, 47c.; cloth, 67c.

The home study book is, "The Church and the Community," by Ralph E. Diffendorfer, former Home Board Secretary of the Methodist Episcopal Church, at present director of the home department of the Interchurch World Movement. Postpaid, paper, 50c.; cloth, 75c.

The Junior foreign study book is, "Lamp Lighters Across the Sea," and is written by Miss Margaret Applegarth. It follows the same general theme as the women's book. Postpaid, 40c.

The Junior home book is written by Rev. J. T. Stocking and the subject is, "The City of Is-To-Be." Postpaid, 40c.

For the benefit of those who wish to prepare their programs for next year the chapter titles are as follows:

THE BIBLE AND MISSIONS.

Chapter 1—The Missionary Message of the Old Testament.
Chapter 2—The Missionary Message of the New Testament.
Chapter 3—Every Man in His Own Tongue.
Chapter 4—The Travels of the Book.
Chapter 5—The Influence of the Book on the Nations.
Chapter 6—The Leaves of the Tree.

THE CHURCH AND THE COMMUNITY.

Chapter 1—Community Life.
Chapter 2—Economic Factors.
Chapter 3—Co-operation.
Chapter 4—Homes and Housing.
Chapter 5—Complex Community Situations.
Chapter 6—Community Leadership.

LAMP LIGHTERS ACROSS THE SEA.

Chapter 1—Handing Down the Big Little Library.
Chapter 2—The Book the Cobbler Made.
Chapter 3—Behind Closed Windows.
Chapter 4—The Book Fished Out of the Water.
Chapter 5—Answering the Giant Question Mark.
Chapter 6—Speaking Their Language.

THE CITY OF IS-TO-BE.

Chapter 1—The First Church in Town.
Chapter 2—Mr. Friend-o'-Man's Party.
Chapter 3—The Magic Glasses.
Chapter 4—The Neighborhood.
Chapter 5—The Spirit of the Flag.
Chapter 6—Mr. Friend-o'-Man Gets His Name.

The helps for the remaining lessons for this year's study are advertised in the January and February Magazines. Please refer to them for information.

Please note the two following leaflets:
Lessons on Tithing, 3c. each.
Missionary Clinic, 10c. each; 6 for 50c.

IMPORTANT NOTICE!

Officers, Delegates, Life Members, expecting to attend the 37th Annual Convention of the Women's General Missionary Society of the United Presbyterian Church, at Youngstown, Ohio, May 14-18, 1920, please send their names and the Presbyterials they represent to Mrs. W. P. Wiegering, Chairman of the Delegates Branch of the Local Committee, 352 Alameda Avenue, Youngstown, Ohio.

WOMEN'S BOARD REPORT.

February 17, 1920.

The Women's Board met in regular session with the President in the chair. Meeting was called to order and prayer was offered.

Mrs. J. S. Hill and Mrs. Crosby, President and Vice President of Women's General Missionary Society Convention, being present for the consideration of the program of our 1920 Women's General Missionary Society Convention.

Statistical Secretary reported a request from Arkansas City congregation for a loan of $2000. This request was granted conditionally.

Mrs. Porter reported two-day state training conferences for women, paralleling pastors conferences in time and place, in the interest of the Interchurch Movement. One to be held in Harrisburg, Pa., February 18 and 19. On motion of Mrs. Porter, Miss Elizabeth Milligan was appointed delegate to this conference.

Freedmen Secretary reported she had received the insurance in full on Miller's Ferry Dormitory, $9,000. It is urged that a larger dormitory be built, to replace the one so recently destroyed by fire, as they now have 85 girls; this necessitates three sleeping in some beds. The Secretary was authorized to begin taking steps to rebuild.

Young Women's Secretary reported two new societies. One in Butler Presbyterial, called 2nd Butler Girls' Missionary Circle, 10 members; the other in Ohio First Presbyterial at Frenchburg called the Frenchburg King's Daughters' Circle, with a membership of 14.

Literature Secretary reported having ordered 20,000 Budget Cards which will hereafter have to be sold at 35 cents instead of 25 cents as formally.

The Indian and Thank-Offering Secretaries both gave short reports after which the meeting adjourned.

.March 2, 1920.

The regular meeting was called to order by the President. Mrs. Crawford leading in prayer.

Treasurer reported for the month of February as follows: Receipts were $10,369.24 in cash and $55 in War Saving Stamps. Disbursements $17,445.43. Adopted report.

On motion the President of the W. G. M. Convention was authorized to let the contract for 1000 programs for the Convention.

Statistical Secretary reported having ordered additional blanks at a cost of $90.45. Approved and bill ordered paid.

Young Women's Secretary reported four new societies. Allengheny Presbyterial, Aspinwall Jr. King's Daughters, 8 members, leader, Miss Jennie McMorran. North Y. W. M. S., 16 members, President, Margaret Litchsinger. Kiskiminitas Presbyterial, Freeport Y. W. M. S., 8 members, President, Elizabeth Artman, Inglesides, Pa. Arkansas Valley Presbyterial, Arkansas City, Lois M. Buchanan Missionary Circle, 25 members, President, Mrs. A. P. Twiner.

Junior Secretary reported a bill of $60.00 for coin cards which was ordered paid.

Thank-Offering Secretary reported bill of $4.75 for manilla clasp envelopes. Bill ordered paid.

Parsonage Secretary reported Elmwood, Des Moines and Parma, Idaho, as having paid their indebtedness in full. Board authorized Secretary to prepare and send release papers.

Indian Secretary reports encouraging reports from all stations. Additional "Red Letter" Testaments were asked for by one of the stations. Bills for Sabbath School supplies for the three stations, $35.10; Testaments, $3.60; linoleum, $32.00; total, $70.70.

Mrs. Crawford being a member of the Joint Central Committee on Indian Work of the Interchurch Movement was appointed to attend a meeting in New York, March 19th.

Home Secretary presented reports form Indianola, Pa., 12th Church, N. S., Pittsburgh, Pa.; Westland and South View Missions, Hickory, Pa.; Boise, Idaho, and Montrose Ave., Chicago, Ill.

Miss Lula Henderson began work at Zanesville, Ohio, February 1st.

Miss Roe Williams began work in 1st Italian, Los Angeles, Calif., February 1.

Miss Bess Eakin began work in Oak Park, March 1st.

An exceedingly gratifying report was presented from Frenchburg. A kitchen range was ordered also a cow was purchased for the use of the hospital.

Miss Hamilton, of Aspinwall, Pa., was elected to teach for the remainder of the term at Frenchburg.

Bills for Frenchburg to the amount of $277.99 were ordered paid.

Literature Secretary presented bills to the amount of $56.38 which were ordered paid.

Foreign Secretary presented names of two applicants, one to Egypt and one to India, both of whom were elected.

Furloughs were granted to Miss Margaret Fehlman, Miss Bessie Fleming and Miss Ruth A. Warnock all of India.

Dr. Grant sent a letter containing detailed account of needs and expenditures of Tanta Hospital. More concerning which will be found in the Foreign Secretary's page in the Magazine.

Miss Milligan moved we adjourn to meet in special session, Tuesday, March 9th.

Mrs. O. H. Milligan closed the meeting with prayer.

MRS. J. H. MAXWELL,
Recording Secretary.

PARSONAGE DEPARTMENT.

Mrs. J. D. Sands, Parsonage Secretary, 123 Roup St., Pittsburgh, Pa.

PARSONAGE REPAYMENTS FOR DECEMBER, 1919.

Toledo, Ohio	$ 47.10
Kenton, Portland, Ore.	46.50
McClellan Heights, Davenport, Ia.	49.96
Monessen, Pa.	84.04
Sebring, Ohio	55.50
Ewart, Iowa	19.43
Second, Spokane, Wash.	62.50
Spirit Lake, Idaho	102.69
Economy, Ambridge, Pa.	26.00
East Mansfield, Ohio	60.00
Moundsville, W. Va.	70.62
Middletown, Ohio	91.58
Oneonta, N. Y.	27.75
Nampa, Idaho	111.00
S. Omaha, Nebr.	55.50
Cincinnati, Ohio	30.00
Assiut, Egypt	388.50
Burlington, Wash.	47.18
East Side, Des Moines, Iowa	22.20
Tulsa, Okla.	49.95
Brooklyn, Cleveland, Ohio	82.40
Olathe, Colorado	55.50
College Hill, Wichita, Kans.	88.28
	$1673.88

JANUARY, 1920.

Montrose Ave., Chicago, Ill.	$ 20.00
Guthrie, Okla.	55.50
Zelienople, Pa.	166.50
Ontario, Oregon	50.00
Monroe Memorial, Akron, Ohio	49.95
Riverside, Calif.	55.50
Economy, Ambridge, Pa.	26.00
Knoxville, Pittsburgh, Pa.	70.62
Benton Lawn, Kansas City, Mo.	34.50
San Antonio, Texas	83.33
Third, Spokane, Wash.	531.00
Cincinnati, Ohio	30.00
Oklahoma City, Okla.	47.00
Four Mile, Pa.	111.00
Boulevard, Philadelphia, Pa.	82.40
Zenith, Kans.	22.50
Military Ave., Detroit, Mich.	80.04
Allison Park, Pa.	124.89
Woodlawn, Pa.	80.04
East Side, Des Moines, Iowa	30.00
East Toledo, Ohio	23.55
East Mansfield, Ohio	10.00
	$1784.32

MRS. J. D. SANDS,
Parsonage Secretary.

PLANS AND PROBLEMS.

By Kate A. Hill.

ATTENTION! SOCIETIES: TAKE YOUR "EXAMS!"

The Statistical Report will tell us some things we ought to know regarding increase in Membership, Contributions, Thank-Offerings, Magazine and Standard of Efficiency. But we want more information. Will each President fill out the questions on this page and send to Kate A. Hill by May 5, 1920?

DO IT TODAY.

Name of Society.. Name of Cong..

I. Enlistment for Prayer—

1. How many members use the Prayer Cycle? ....
2. How many members attend a Tuesday Prayer Group—regularly or occasionally?

   .... Name the Group..
3. How many observe 10 o'clock hour on Tuesday? ....
4. What method have you used this year to develop the prayer life of your members?

   ....

II. Enlistment for Knowledge—

1. Did you have a Mission Study Class? Note a class in some Mission Study Book

   for four or six weeks? ....
2. How many books on Prayer or Missions or Stewardship have been read by individual members during the year? .... Name the book ....

III. Enlistment for Service—

1. What has been your best method of improving the Monthly Program?..

   ....
2. What effort to reach the uninterested have you made? ....

   With what success? ....

   In increased interest? ....

   In membership? ....

IV. Enlistment for Stewardship—

1. How many tithers in your society? ....
2. Have you adopted the Budget Card?.............................. (Cards and envelopes may be secured from Literature Secretary, 904 Publication Bldg., Pittsburgh, Pa.)
3. What has been your plan to increase your monthly contribution to Departments of

   Work? ....
4. Have you adopted the Budget Card? ....

   What is the result? ....

Fill out at once with help of your Secretary.

Treasurer's Report for Months of December, 1919 and January, 1920.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Ch. Ex. and Parsonage	Ministerial Relief	Young Women's Special	Junior Life Membership	Senior Life Membership	Contingent Fund	Women's Asso. Work			Temperance	"407" Bonds	Miscellaneous	TOTAL
													Orphans' Home	Home for Aged People	Columbia Hospital				
Albany	20.00	30.00										1.00						1.00	52.00
Allegheny	313.00	400.00	177.00	151.00	396.00	14.00	101.00	21.00	39.00							22.00	105.00	18.00	1757.00
Argyle	25.00	300.00			16.00				6.00										347.00
Arkansas Valley	11.00	269.00	10.00	12.00				1.00								1.00		7.00	311.00
Beaver Valley	152.00	155.00	61.00	32.00	26.00	15.00			125.00			10.00				16.00		35.00	627.00
Big Spring	25.00		57.00		11.00	10.00	5.00												108.00
Boston		150.00				5.00											110.00		265.00
Brookville		22.00															50.00	2.00	74.00
Butler	33.00	112.00	2.00	26.00	16.00	31.00	25.00	28.00	1.00			5.00	3.00		10.00	21.00	5.00	11.00	329.00
Caledonia	9.00	102.00	9.00														50.00		170.00
Cedar Rapids	10.00	305.00	10.00	12.00	10.00				16.00			14.00					50.00		427.00
Chartiers	221.00	455.00	173.50	1.00	34.00			5.00	87.00			4.80				1.00		8.00	990.30
Chicago	45.00		69.00	25.00	34.00	52.00	10.00	27.00	25.00			2.90					30.00	5.00	324.90
Cleveland	65.00	187.00	65.00	45.00	54.00	22.00		46.00	30.00				3.00			4.00	295.00	2.00	818.00
College Springs																	50.00		50.00
Colorado	30.00	70.00	35.00	8.00	23.00		12.00	20.00								2.00			200.00
Concordia	27.00	33.00	11.00	5.00	21.00	8.00						5.00				3.00		6.00	119.00
Delaware	5.00	195.00	29.00	18.00	6.00				40.00			6.50						1.00	300.50
Des Moines	10.00	200.00	20.00	10.00															240.00
Detroit	5.00		15.00		52.00			4.00	6.00										82.00
Frankfort	57.00	100.00	15.00	10.00	15.00								10.00						207.00
Garnett		57.00	5.00	3.00	7.00	3.00	2.00	3.00									100.00		180.00
Hudson	144.00	17.00		5.00	5.00			1.00	10.00									6.00	188.00
Idaho	18.00	41.00	10.00	4.00	8.00	1.00	4.00	3.00										5.00	94.00
Illinois Central	9.00	96.00	26.00		12.00	29.00	7.00	2.00								2.00	5.00	2.00	190.00
Illinois Southern		300.00															55.00		355.00
Indiana	9.00	31.00	9.00			5.00										1.00			55.00
Indiana Northern	20.00		20.00		13.00							155.00							54.55
Iowa Northwestern	10.00		10.00	10.00	10.00														40.00
Kansas City	85.00	26.00	20.00	5.00	15.00	11.00	5.00											3.00	170.00
Keokuk		178.00	74.00	5.00	10.00							8.00					50.00	2.00	327.00
LeClaire	15.00		15.00		10.00													2.00	42.00
Los Angeles	56.00		57.00	24.00	37.00	10.00	17.00	12.00	5.00							6.00	15.00	3.00	242.00
Mansfield	15.00	281.00	20.00	10.00	38.00			3.00										3.00	370.00
Mercer	35.00	125.00	10.00	15.00	10.00		15.00		25.00			5.00	23.00		5.00				268.00
Monmouth	20.00	220.00			5.00		3.00	3.00					1.00	1.00	1.00	3.00		3.00	260.00
Monongahela	125.00	1525.00	500.00	100.00	290.00	15.00		35.00	20.00			35.00				20.00	315.00	60.00	3040.00
Muskingum	5.00	152.00	7.00	22.00	2.00	5.00	1.00	2.00	40.00			6.13			11.00	11.00	155.00		419.13
Ohio First	60.00	300.00	65.00	7.00	29.00	10.00	21.00	8.00	43.00			8.75				1.00	55.00	4.00	611.75
Oklahoma	17.00		15.00		2.00														34.00
Omaha	26.00	150.00	29.00	10.00	10.00		10.00	25.00											260.00
Oregon		150.00																	150.00
Pawnee	3.00	65.00	3.00	3.00	13.00	3.00	5.00											2.00	97.00
Philadelphia	81.00		61.00	21.00	2.00			10.00								3.00	50.00	2.00	230.00

Pittsburgh	10.00				15.00		10.00												35.00
Rock Island	16.00	550.00	17.00	3.00	20.00		2.00	2.00	15.00								50.00	3.00	678.00
San Francisco	4.00	67.00	4.00	4.00	8.00			3.00	17.00			.50							107.50
Sidney	55.00	126.00		2.00					7.00					1.00	1.00			1.00	193.00
Spokane	4.00	10.00	1.00	1.00	4.00		1.00	5.00	10.00			2.00				1.00		2.00	41.00
Steubenville	1115.00	278.00	13.00	30.00	25.00	10.00	25.00		83.00				5.00				65.00	3.00	1652.00
Texas		23.50															5.00		28.50
Uncompahgre	2.00		2.00	1.00	2.00													4.00	11.00
Westmoreland	166.00	407.00	73.00	7.00	19.00	5.00	56.00	5.00	18.00			3.25	10.00				55.00	6.00	830.25
Wheeling	132.00	127.00	44.00	5.00	50.00	6.00			3.00			1.00				3.00		10.00	381.00
Wisconsin	1.00	23.50				1.00												2.50	28.00
Xenia	85.00	50.00	60.00	25.00	26.00	18.00		12.00	79.00			15.00					220.00		590.00
The Barnes Family		75.00																	75.00
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Miss Anna A. Milligan		600.00																	600.00
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Noblestown Cong.		300.00																	300.00
Cong., 4th Ch., N. S., P'gh.		350.00																	350.00
Industrial Depts.					20.00														20.00
Interest	585.26											1100.14						1822.37	3507.77
Miscellaneous Gifts	350.14	15.00	261.78	21.00	80.30							600.00				4.00	260.00	13.00	1605.22
Payments, Parsonage Loans							3458.20												3458.20
Annuities																		2300.00	2300.00
Legacy, Margt. C. Watson																		1000.00	1000.00
India Per. Equipment																		2077.06	2077.06
TOTALS	$4371.40	$12349.87	$2190.28	$698.00	$1511.30	$289.00	$3795.20	$286.00	$750.00			$1835.52	$ 55.00	$ 2.00	$ 28.00	$125.00	$2200.00	$7436.93	$37923.50

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156th FIFTH AVENUE, NEW YORK.

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Miss Florence L. White, Appointed 1919 ....Cairo
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The End.

In this issue there are three separate and distinct contributions to its pages, from the hand, the mind, the heart of of our dear Mrs. Mary Clokey Porter. All have been prepared as usual to inspire the women of our church for greater zeal and love to Christ.

For thirty years and more Mrs. Porter has been the active, ready writer for this Magazine.

But the end has come! Well done! and fare thee well dear friend and co-laborer.

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